

THE COLLECTION OF JEWISH CEREMONIAL OBJECTS IN THE UNITED STATES NATIONAL MUSEUM.

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INTRODUCTION.

When the Board of Regents of the Smithsonian Institution, in 1847, first planned that which was to grow into the United States National Museum they laid out a comprehensive programme in all departments of human knowledge and endeavor capable of representation by collections. In describing the ethnological section, they specifically mentioned religions as one of the subjects suitable for museum collections. During the course of years objects pertaining to religious cults formed a considerable part of the series. The Museum, differing from most others at that time, abandoned the severely geographical classification and, though to a certain extent such considerations dictated the arrangement and installation of the objects, special subjects were treated independently of either areas or national limitations, in order to show the history of given ideas or endeavors in the human race treated as an entirety.

In 1890 the question was taken up of the possibility of applying such treatment to religion, a subject of whose importance in the history of humanity there has never been any question. There was a doubt, however, in the minds of many as to whether the abstract ideas which group themselves about the word "religion" could be adequately or even fairly portrayed through ceremonial objects, numerous as they might be. Two members of the staff were instructed, while abroad, to examine into this subject, with the result that, in 1891, it was decided to secure objects of religious ceremony with the view primarily to exhibit them at the World's Columbian Exposition in Chicago, and ultimately with the intention of bringing them together for installation in the National Museum.

At that time the tendency in museums abroad, and to a certain extent among the students of the history of religions generally, was

to deal only with the religious practices and ideas of the semi-civilized or barbarous nations, and to treat but sparingly those of the more civilized and cultivated nations of the earth. It was determined, in taking up the subject here, to adopt a course contrary to that hitherto followed, and to endeavor, from the educational point of view, to interest the people in the history of religion by leading them to the unknown, as it were, in the terms of the known. Accordingly the first three religions to which attention was given were Judaism, Christianity, and Mohammedanism, in the order of their respective establishments. A partial illustration of all three was set up by the National Museum in the Chicago Exposition, the Christian religion being represented by objects illustrating the ceremonies of the Greek Catholic and Armenian churches, and there were added Egyptian, Assyro-Babylonian, and Greek and Roman casts, thus giving a conspectus of some of the features of religious life which have grown up about the Mediterranean Sea. Other religions were later illustrated, especially Brahmanism and Buddhism, and an exhibit of some of these was sent to the Tennessee Centennial Exposition in Nashville in the year 1897.

At these expositions, and in the Museum itself, the interest of the public was plainly evinced in this section of its work, and gifts and deposits of value were added, representing Ancient Egypt, Shintoism, the Parsee religion, and other of the great cults.

No attempt has thus far been made to bring these collections into relation with the prehistoric cults or with those of semicivilized or barbarous tribes, although the Museum is very rich in such collections, and the section is in fact and by its organization limited to the historic religions. In dealing with this difficult subject a rigorous historical and scientific method has been followed. The religious ideas have been described through objects or examples of ceremony. The professors of each creed have received full faith and their own explanations of the ideas involved in a given ceremony have been adopted. It ought to be said that the difficulty of adequately portraying the religion of a people has been fully recognized; that of the two great divisions, creed and cult, it is the cult which most readily lends itself to museum exhibition; that, except where worship has been affected by geographical considerations, cults are best shown in groups by themselves and not in their geographical relations, that the subject of religious belief and cults is susceptible of arrangement under certain well-recognized heads: Public worship, its furniture and appointments; the sacerdotal person, his costume and implements; sacred writings, the altar or its equivalent; public religious ceremonies on special occasions, etc. Another, and indeed larger, class of objects have to do with the relation of the individual to cult in such matters as marriage, birth, and in some cases betrothal, and the secret and

mystical religious practices, among which charms and divinations would fall. This general plan, with modifications, of course, is susceptible of application to all of the historic religions.

From time to time catalogues of special exhibitions, indicating selections of objects of the various religions, have been published by the Museum, but no complete catalogue of any one of the great divisions of this subject has yet been issued. In view of the fact that the collection of Jewish ceremonial objects in the Museum is the largest and most complete, indeed one of the best anywhere, and of the fundamental importance of this cult, the present catalogue has been prepared for publication. It is not expected that it will add to a knowledge of the history or of the practices of the Jewish religion, but it is hoped that it will prove useful to students and teachers, and that it may be productive of an increased interest in this and other subdivisions of the Division of Historic Religions in the National Museum.

There is in addition a collection of over forty Bibles, including facsimiles of manuscripts and old and rare editions of the original texts, as well as copies of the most important ancient and modern translations of the Scriptures. As the interest attached to this collection is more archeological, or paleographic, than religious, it comes under the head of historic archeology. The collection has been, moreover, in the main described in a paper entitled "Biblical Antiquities," printed in the Report of the U. S. National Museum for 1896, pages 1013-1023.

I. OBJECTS USED IN PUBLIC WORSHIP.

THE SYNAGOGUE.—Jewish public worship finds its expression in the services of the synagogue. There is no fixed style of architecture. Generally the synagogue is a rectangular building with the entrance on the west side, so that the worshipers in the western world face east, the direction of Jerusalem, while praying. The general arrangement inside the synagogue is that the Ark of the Law, or Holy Ark (*aron ha-kodesh*), i. e., the closet or chest, which holds the Torah scrolls, is placed against the center of the east wall. It is raised a few feet above the floor and is reached by steps. To the right of the ark and removed a few feet from the east wall is the praying desk (*amud*, properly column or pillar), from which the precentor leads the congregation in prayer. In the center is the *bimah* or *almemar* (Arabic *al-minbar*, pulpit), an elevated platform, usually surrounded by a railing on which stands the desk for reciting the lessons from the Scriptures. The remainder of the interior is occupied with benches for the worshipers. In most modern synagogues, however, both the prayers and lessons are read from the *bimah* or reading desk, which is combined with the platform on which the ark rests, in order to secure a larger area for seats.

The Ark of the Law, holding the Torah, the most sacred and precious possession of the Jew, is the important architectural feature of the synagogue. It is called "Holy Ark" (*aron ha-kodesh*), after the Ark of the Covenant in the Tabernacle and Temple, whose place it has taken. The Holy Ark is set in or against that wall of the synagogue toward which the worshipers turn in the more solemn parts of the liturgy, the wall which is in the direction of Jerusalem. Whenever the Holy Ark is opened the congregation rises in reverence for the Law of God it holds. It is often surmounted by a headpiece of the Tables of the Law, or Decalogue, or some other emblems called *kapporeth*,^a and before its doors is a curtain, of costly material, which is named *parocheth*,^b after the curtain which in the Tabernacle and the Temple screened the Holy of Holies.

1. TOP PIECE OF THE HOLY ARK IN THE SYNAGOGUE (*kapporeth*).—Made of red velvet and adorned in silver appliqué work with the following principal parts of the Tabernacle and Temple (proceeding from right to left): (1) The golden frontlet of the high priest (Exodus xxviii, 36; (2) the table of shew bread (Exodus xxv, 23); (3) the laver (Exodus xxx, 17); (4) the Ark of the Covenant with the two tables of the Law, surmounted by two cherubim (Exodus xxv, 10); (5) the altar of incense (Exodus xxx, 1); (6) the candlestick (Exodus xxv, 31); (7) the breastplate of the high priest (Exodus xxviii, 15). The whole is surmounted by the three crowns of the Law, the Priesthood, and the Kingdom, and is inclosed between wings, symbolizing the presence of God. Made in England. Date 5509 A. M.=1749 A. D.

Height, 2 feet 8 inches; width, 8 feet 1 inch. (Plate LX, Cat. No. 3627, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

2. TOP PIECE OF THE HOLY ARK (*kapporeth*).—Made of salmon-colored velvet and adorned in silk embroidery and gold and silver appliqué work with the following parts of the Tabernacle and Temple (proceeding from right to left): (1) The table of shew bread (Exodus xxv, 23); (2) The altar of burnt offerings (Exodus xxvii, 1); (3) the Ark of the Covenant with the two tables of the Law surmounted by two cherubim upholding a crown (Exodus xxv, 10); (4) the altar of incense (Exodus xxx, 1); (5) the dress of the high priest (Exodus xxvii, 6). The whole is surrounded by a gold border and gold fringe. Measurements, 4 feet 2½ inches long, 2 feet wide. (Cat. No. 248914, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

3. VEIL OF THE HOLY ARK (*parocheth*).—Made in Padua in 1736, of yellow silk and richly embroidered in silver, gold, and silk, with

^a Exodus xxv, 17; xxxvii, 6.

^b Exodus xxvii, 21; xxxiv, 35; xl, 21.

flowers, and the first words of the Decalogue (Ten Commandments) borne upon clouds—the symbol of the Divine Presence. Measurements, 6 feet 3 inches long, 5 feet 2 inches wide. (Plate LXI, Cat. No. 154602, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

4. VEIL OF THE HOLY ARK.—Made, probably in Asia Minor, of yellow silk, with silver-lace borders embroidered with flowers in silk, with silver appliqué work, representing vases of flowers upon columns on either side with the Temple in the center. A Hebrew inscription in gold appliqué indicates that the veil was dedicated by Benjamin, Modico, and Solomon Nabaro to the congregation "Talmud Torah" (Study of the Law). Measurements, 5 feet 10 inches long, 5 feet 3½ inches wide. (Plate LXII, Cat. No. 1286, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

5. VEIL OF THE HOLY ARK.—Made in Smyrna, Asia Minor, of blue silk and richly embroidered in gold, with the inscription in Hebrew, "Portuguese congregation." Measurements, 6 feet 3 inches long, 4 feet wide. (Plate LXIII, Cat. No. 154588, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

6. VEIL OF THE HOLY ARK.—Made in Constantinople, Turkey. The border of green velvet is embroidered in gold and silver with flowers. The center, of red velvet, has in the four corners, in Hebrew, the names of the four archangels, Raphael, Gabriel, Uriel, and Michael. On the top are the words: "But the Lord is in His holy temple; let all the earth keep silence before Him" (Habakkuk ii, 20), and, "I have set the Lord always before me" (Psalms xvi, 8). Below is a burning lamp hanging down by chains, representing the perpetual lamp before the Holy Ark, and symbolizing the light which emanates from the Law of God. On the sides are the words: "This is the gate of the Lord; the righteous shall enter into it" (Psalms cxviii, 20).

Measurements, 9 feet 5 inches long, 6 feet 3 inches wide. (Plate LXIV, Cat. No. 154758, U.S.N.M.)

7. VEIL OF THE HOLY ARK.—Made of red velvet, embroidered in gold and silver with designs of lilies and scrolls, forming an arch, with the candlestick (*menorah*) in the center and the Hebrew words: "In honor of the House of God." French needlework. Measurements, 5 feet 10 inches long, 3 feet 9½ inches wide. (Cat. No. 4834, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

8. VEIL OF THE HOLY ARK.—Made of red cotton. Measurements, 5 feet 10 inches long, 4 feet 2 inches wide. (Cat. No. 3708, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

9. VEIL OF THE HOLY ARK.—Made of salmon-colored velvet and richly adorned with gold and silver appliqué work and colored

stones. On the top two lions, standing upon columns which are twined with garlands, uphold the "crown of the Law." Underneath the crown are the two tables of the Law, of cream-colored silk, with the Ten Commandments painted upon them. Under the tables is the inscription in Hebrew: "The society for the study of the Talmud." In the center, with the base reaching down to the bottom, is the candlestick (*menorah*) with the inscription: "Made in the year 5522 (1762)." The whole is surrounded by a gold-lace border. Measurements, 2 feet 11 inches long, 25 inches wide. (Cat. No. 248915, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

10. HEADPIECE OF THE HOLY ARK.—Made of cream-colored silk, embroidered in gold and silver with the "crown of the Law" and a prayer in Hebrew. Dated 5528 A. M.=1768 A. D. Measurements, 11½ inches high, 4 feet 3 inches long. (Cat. No. 3628 U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

THE TORAH SCROLL.—The Pentateuch, called by the Jews *Torah*, i. e., the Law (properly instruction), is considered by them the most important and sacred portion of the Scriptures. In order to keep it alive in the minds of the people, it is divided into pericopes^a according to the number of Sabbaths, the whole to be read through during the service in the synagogue within a year.^b For this purpose a manuscript copy of the Pentateuch is used. The copy is written by a professional scribe (*sofer*) on parchment made of the skin of a clean animal (one whose flesh may be eaten), in Hebrew, without vowel points, accents, or verse divisions, in certain stated columns. These sheets are fastened together with sinews of a clean animal so as to form a scroll, and mounted on wooden rollers, called "tree of life" (*etz hayim*). When the time arrives for the reading of the Torah, which is about the middle of the service, the scroll is taken out of the Holy Ark and carried in procession, the congregation standing, to the *bimah* or *almemar* and is unrolled upon the table or desk. A pointer, terminating in the form of a hand and hence called *gad* ("hand") guides the reader, preventing him from losing his place in the manuscript. This table or desk is covered with a costly cloth similar to the curtain of the Holy Ark.

When the scroll is to be returned to the ark it is girded with a wrapper or band (*mappah*) and inclosed in a mantle, both being often of costly material and elaborately worked. Where the congre-

^a Such a weekly pericope is called by the German Jews (Ashkenazim) *sidra*, or "order;" by the Portuguese Jews (Sefardim) *parasha*, division, section. This latter term is applied by the Ashkenazim to the shorter divisions into which the *sidra* is divided.

^b Many modern Jewish congregations have adopted a triennial cycle, which was also known in ancient times.

gation can afford it, the Torah scroll is adorned with a crown or bells of precious metal, which are fitted over the upper ends of the rollers, while around them are hung by a chain the pointer and a breastplate, chased or embossed with religious emblems. Frequently the scroll itself as well as its decorative appurtenances are donated by private persons.

11. TORAH SCROLL.—Parchment scroll of the Pentateuch in Hebrew mounted on wooden rollers, wrapped in a cloth of green velvet embroidered in silk, which is held by a silver-worked belt and covered with a mantel of black velvet embroidered in gold. The upper handles of the rollers are of carved wood, the lower of ivory, with silver bells on the rollers. The scroll was made in Smyrna, Asia Minor, in the eighteenth century. The bells were manufactured in Damascus and bear the inscription: "Joseph, son of Ephraim Benguiat." Height of scroll 7 inches, of rollers 14 inches. (Plate LXV, fig. 1, Cat. No. 154606, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

12. TORAH SCROLL OF PARCHMENT.—Height, 18 $\frac{3}{4}$ inches. (Cat. No. 3619, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

13. TORAH SCROLL OF LEATHER.—Palestine. Height, 18 inches. (Cat. No. 216158, U.S.N.M.)

Lent by Mr. S. S. Howland.

14. TORAH SCROLL OF PARCHMENT.—Tunis, North Africa. Height, 16 inches. (Cat. No. 217676, U.S.N.M.)

15. MINIATURE TORAH SCROLL PRINTED ON PAPER.—Height, 3 $\frac{1}{4}$ inches. (Cat. No. 154762, U.S.N.M.)

Gift of Mr. David Sulzberger.

16. WRAPPER FOR THE TORAH SCROLL.—Made of yellow silk, embroidered with flowers and Hebrew inscription in silver, gold, and silk, with silver-lace fringes. The inscription reads: "And it brought forth buds, and bloomed blossoms, and yielded almonds. (Numbers xvii, 8.) Embroidered as a holy work by the hands of Magdalene Bassan in the year 5496 (1736)." Measurements, 11 feet 1 inch long, 6 $\frac{1}{2}$ inches wide. (Plate LXVI, fig. 1, Cat. No. 154603, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

17. WRAPPER FOR THE TORAH SCROLL.—Made of green silk, embroidered with flowers and Hebrew inscription in silk. The inscription reads: "This holy cover was made by Simha, wife of Levy Hai, of Buttrio (Italy), in the year 5457 (1697), and was purchased by Phineas Veneziani and brothers." Measurements, 8 feet 1 $\frac{1}{2}$ inches long, 7 $\frac{3}{4}$ inches wide. (Plate LXVI, fig. 2, Cat. No. 154604, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

18. MANTLE OF THE TORAH SCROLL.—Made of red velvet and embroidered brocade; opened at the bottom, closed at the top except for

two openings to allow the scroll's handles to pass through. Decorated in front, in silver appliqué work, with the two crowns of Priesthood and Kingdom. Beneath these is an inscription reading: "Asher, son of Abraham Schulhof, and his wife Eve, daughter of Wolf Rheinthal. Let my heart be sound in thy statutes (Psalms exix, 80); the fruit of the righteous is a tree of life (Proverbs xi, 30)." At the bottom are representations of the candlestick and the table of shew breads. On the back is likewise in appliqué work the crown of the Law. Dated 5470 A. M.=1710 A. D. Height, 38½ inches; width, 12½ inches and 10½ inches. (Plate LXVII, Cat. No. 3620, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

19. MANTLE OF THE TORAH SCROLL.—Made of yellow silk brocade. Embroidered in gold with the words: "For the repose of Rachel, daughter of Abraham Benguiat." Made in the seventeenth century. Height, 36½ inches; diameter, 10½ inches. (Cat. No. 3621, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

20. CYLINDRICAL CASE FOR HOLDING THE TORAH SCROLL.—Made of wood, carved and gilded; surmounted by two carved headpieces, called *rimmonim*. In the Orient carved wooden boxes are often substituted for mantles. Height, 2 feet 11½ inches; diameter, 15¾ inches. Tunis, Africa. (Cat. No. 217677, U.S.N.M.)

21. SAMARITAN CASE OF THE TORAH SCROLL.—Made of copper and inlaid with silver. The case consists of three sections connected with one another by hinges so as to form a cylinder. The top and bottom are closed by three segments of copper forming a circle. Each of the three top segments has a hole which probably served for a projection to hold some ornaments, while from the bottom project two handles for holding the case. The top is decorated with a turreted border. Each section is divided horizontally into two panels, separated by a band outlined in silver. Geometrical designs in silver, formed of arabesques, decorate the center and corners of each panel. Inscriptions in silver, in Samaritan characters but in the Hebrew language, run along the sides of each section and around the bands of the case, and read as follows: "The Lord our God, the Lord is one, He alone" (Deuteronomy vi, 4); "The Lord is His name, the Lord is my banner" (Exodus xvii, 15); "The Lord God merciful and gracious" (Exodus xxxiv, 6); "God will provide; the Lord will provide" (Genesis xxii, 8 and 14); "The Lord is my God, the Lord is mighty; And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Numbers x, 35); "The Lord bless thee and keep thee" (Numbers vi, 24). "In the name of God. This case for the holy writing was made in Damascus by the humble servant Joseph, son of Abas-poh of the tribe of Patar. Under the direction of Rabban Abi Azzai, son of Rabban Joseph in Damascus." "In the year 976 of the King-

dom of the Ishmaelites (Mohammedans=about 1565 A. D.). May the Lord forgive him his sins, Amen." Measurements, 2 feet high, 7 inches in diameter. (Cat. No. 4557, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

22. PAIR OF BELLS FOR THE TORAH SCROLL (*rimmonim*).—Made of silver and silk. Height, 10 $\frac{3}{4}$ inches. (Cat. No. 3623, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

23. PAIR OF MINIATURE BELLS OF THE TORAH SCROLL.—Made of silver in form of tapering towers surmounted by crowns; hammered and open work. Height, 3 $\frac{3}{4}$ inches. (Cat. No. 3624, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

24. PAIR OF HEADPIECES FOR THE TORAH SCROLL (*rimmonim*).—Made of wood, carved, stuccoed, and gilded. Palestine. Height, 16 $\frac{1}{2}$ inches. (Cat. No. 3622, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

25. SILVER POINTER (*yad*).—Hammered and chased work. Made in Morocco in the seventeenth century. Length, 11 $\frac{1}{2}$ inches. (Plate LXV, fig. 2, Cat. No. 158347, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

26. SILVER POINTER (*yad*).—Chased work. Length, 11 $\frac{1}{2}$ inches. (Plate LXV, fig. 3, Cat. No. 154508, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

27. SILVER POINTER.—Repoussé and hammered work. Length, 12 inches. (Cat. No. 248918, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

28. SILVER POINTER.—Chased work. Length, 9 $\frac{1}{4}$ inches. (Cat. No. 248919, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

29. POINTER.—Made of black wood. Eleven inches long. (Cat. No. 154452, U.S.N.M.)

30. POINTER.—Made of olive wood in Jerusalem, with hand of bone. Combined with a spice holder at the top. Nine inches long. (Cat. No. 204261, U.S.N.M.)

Gift of Mr. S. N. Meyer.

31. SILVER BREASTPLATE OF THE TORAH SCROLL.—Repoussé work. On the top, between two cherubim and surmounted by a crown, is a miniature ark, the doors of which are in the form of the Tables of the Law, with the ten Commandments engraved thereon. Inside are the words in Hebrew, "Holy Sabbath," and a sliding plate with the Hebrew names of the various festivals on which the scroll decorated with the breastplate is used. Underneath, amid flower designs, are two crowned lions holding an oval shield, which is engraved with a conventional tree and the Hebrew words: "This was donated by Frieda Beile, daughter of Elkanah Baruk, son of Moses the Levite."

The whole is inclosed by two columns, which are wound with flowers. Measurements, 11 inches high, 10 inches wide. Plate LXVIII, Cat. No. 154990, U.S.N.M.) Constantinople, Turkey.

32. SILVER BREASTPLATE OF THE TORAH SCROLL.—Representing the twelve stones which were set in the breastplate of the High Priest, as described in Exodus xxviii, 15–21, with the names of the twelve tribes of Israel underneath them. Above are the words in Hebrew which were inscribed on the golden frontlet of the High Priest (Exodus xxviii, 36): "Holiness to the Lord." Underneath is the inscription, in Hebrew, "Gift of Mr. Abraham, son of Simha Marcus, and his daughter Pearl and his son Simba, in memory of his wife and their mother, Beila, daughter of Judah and their parents Simha, son of Meïr, and Elka, daughter of Abraham Judah, son of Menachem, and Pearl, daughter of Abraham. In the year 5648 (1888), Boston, America." The whole is surrounded by a border of vines. Measurements, $13\frac{1}{2}$ by $13\frac{1}{2}$ inches. (Cat. No. 154765, U.S.N.M.)

33. SILVER GILT BREASTPLATE OF THE TORAH SCROLL.—Repoussé work. The basis of the design is two curtains parted at the top, symbolizing the entrance to the holy of holies. They are surmounted by a crown (the "Crown of the Law") which is supported by two lions. Between the bodies of the lions was probably the name of God or a sun, the symbol of God, which is now missing. The slides bearing the names of the various festivals on which the breastplate adorned the Torah scroll are also wanting. Height, $15\frac{1}{2}$ inches; width, $11\frac{1}{2}$ inches. (Plate LXIX, Cat. No. 248916, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

34. SILVER GILT BREASTPLATE OF THE TORAH SCROLL.—Repoussé work. On the top is a crown between two spiral columns, engraved with the Hebrew words, "Crown of the Law." In the center is an aperture holding the slides engraved with the names of the festivals on which the scroll decorated with the breastplate was used. The whole is adorned with vines and other floral designs. From the bottom hang three bells. Measurements, $10\frac{3}{4}$ by $10\frac{3}{4}$ inches. (Plate LXX, Cat. No. 248917, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

35. SILVER BAND (fragment).—Inscribed in Hebrew: "David, King of Israel, lives and is established forever." Perhaps part of an ornament of the Torah Scroll. Measurements, $7\frac{7}{8}$ inches long, $\frac{3}{8}$ inch wide. (Cat. No. 1291, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

36. COVER FOR THE READING DESK.—Made of yellow silk and embroidered with flowers in silver and silk. Measurements, 4 by 3 feet. (Plates LXXI and LXXII. Plate LXXII shows the Torah Scroll unrolled on the reading desk.) (Cat. 154806, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

37. COVER FOR THE READING DESK.—Made of brocade with silk fringes. Measurements, 3 feet by 2 feet 7 inches. (Cat. No. 3625, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

38. HANGING BRASS CANDLESTICK WITH SIX ARMS.—Made in the seventeenth century. Measurements, height 18½ inches; span of arms, 21½ inches. (Cat. No. 3377, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

39. HANGING BRASS OIL LAMP.—Measurements, 4½ inches high, 6½ inches in diameter. (Cat. No. 3678, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

40. HANGING LAMP.—Made of brass and gilded. The body is cast in form of a vase 11 inches in diameter terminating in a knob, both heavily ribbed. Round the vase are six projections for inserting the arms which hold the candles. Between the projections are ornamental knobs or buckles. The whole is suspended by three chains formed each of three rods, which are joined together by links in shape of coiled double-headed snakes. The lamp was received by Mr. Benguiat from a synagogue in Russia, but he thinks that it was made in India in the fifteenth century. Measurements, height, 2 feet 10 inches; span of arms, 2 feet 6 inches. (Plate LXXIII, Cat. No. 4826, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

41. SILVER HANGING LAMP.—Cast and hammered work. The vase-shaped body of the lamp has at the top ten notches or spouts for the wicks. Underneath it is another smaller receptacle likewise in form of a vase, terminating in a point. The whole is suspended by four trefoil chains. Perhaps English work of the beginning of the nineteenth century.^a Measurements, height, 4 feet 3 inches; diameters, 14 and 5 inches. Plate LXXIV, Cat. No. 4559, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

42. BRASS HANGING LAMP.—The vase-shaped base is provided with seven notches for wicks. The lamp was originally used by the Beni Israel in India. Measurements, height, 2 feet 6 inches; diameter, 6½ inches. (Cat. No. 4827, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

43. LAVER.—Made of pewter, engraved with floral designs and the Hebrew inscription, "Synagogue, Alfasi,^b Tunis." In the Tabernacle and Temple, there was a laver for the ritual washing of the priests before entering the sanctuary to offer sacrifices (Exodus xxx,

^a Mr. Benguiat thinks that the lamp was used over the wedding canopy (*huppah*), or during the feast of Weeks (*Shabuoth*).

^b No doubt the surname of the eminent Talmudist of the eleventh century, Isaac Ben Jacob Alfasi, named after the city of Fez.

17-21). Some synagogues have in the vestibule a laver for the worshippers to wash their hands before performing the prayer which has taken the place of sacrifices. The washing of hands is accompanied by a benediction. Measurements, height $6\frac{1}{2}$ inches; diameters, $4\frac{1}{4}$ and $3\frac{1}{2}$ inches. Tunis, North Africa. (Cat. No. 217687, U.S.N.M.)

44. LAVER.—Made of copper with two handles. Height, $6\frac{3}{4}$ inches; diameters, $5\frac{1}{4}$ and $4\frac{3}{4}$ inches. (Cat. No. 248925, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

45. ALMSBOX.—Made of copper. Height, 6 inches; diameters, $4\frac{1}{4}$ and 3 inches. (Cat. No. 248926, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

II. OBJECTS USED AT PRAYER.

46. MINIATURE PRAYER BOOK (*siddur*, i. e., ORDER, OR *seder tefilloth*, ORDER OF PRAYERS).—Containing all the prayers and devotions used on week days and on special festal occasions, in the synagogue and at home. Printed at Amsterdam, Holland, in the year 5499 (1739). Bound in leather, with silver clasps, with the name of "Ephraim Benguiat" in Hebrew characters impressed on the left cover. (Plate LXXV, fig. 1, Cat. No. 154581, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

47. PHYLACTERIES (*tefillin*).—(Plate LXXV, fig. 2, and Plate LXXVI, fig. 1, Cat. No. 154583, U.S.N.M.) The phylacteries, or *tefillin*, are two square boxes of parchment. The boxes are fastened to a kind of a base made of thick parchment with a loop on one side, so as to let a narrow leather strap pass through (Plate LXXVI, fig. 1). Into these boxes are inserted the following passages from the Pentateuch, written on strips of parchment: Exodus xiii, 1-10; Exodus xiii, 11-16; Deuteronomy vi, 4-9; and Deuteronomy xi, 13-21. By means of the straps the boxes are bound around the arm and head and worn by all male Jews who have attained religious majority—i. e., passed the thirteenth year of age—during morning prayers of week days; hence their Hebrew name *tefillin*, from *tefillah*, prayer. The name phylacteries is derived from the Greek *φυλακτήρια* (phylacteria), which is used in the New Testament,^a meaning, properly, things that guard, i. e., amulets, talismans, which the Jewish *tefillin* are not. The New Testament name may be based upon an external resemblance between the *tefillin* and the Greek *phylacteria*. The obligation to wear *tefillin* is derived from the command included in the extracts mentioned above: "And you shall bind them as a sign upon your hand and for frontlets between your eyes."^b

The *tefilla* for the head is embossed on two sides of the exterior with the Hebrew letter \aleph *shin* (sh), and inside is divided into four

^a Matthew xxiii, 5.

^b Deuteronomy vi, 8; xi, 18. Compare Exodus xiii, 9 and 16.

compartments, in each of which one of the four extracts from the Pentateuch is put, and the strap is tied at such a distance as to fit the head of the wearer, forming a knot shaped in the form of the Hebrew \daleth (*d*). The *tefilla* for the hand or arm has no letter impressed on the outside and no divisions inside, and the four passages it contains are written continuously on one strip of parchment. One end of the strap is made into a small noose, with a knot resembling the Hebrew yod (*y* or *i*). The three letters thus exhibited on the outside of the *tefillin* constitute the Hebrew name of God יהוה *Shaddai*, rendered by the English versions: "Almighty."^a The materials used in making the *tefillin* must come from a clean animal, and the extracts from the Pentateuch are written in the same manner as the Torah Scroll. (See p. 706.)

In "laying the *tefillin*" (*hanohath tefillin*) that of the arm is put on first. The box is fastened on the naked left arm above the elbow, and the strap is wound seven times around below the elbow. Then that of the head is put on so that the box comes to rest on the forehead below the hair and between the eyes, the knot being at the nape of the neck, while the ends of the strap pass over the shoulders and hang down on either side. Next, the end of the strap of the *tefilla* of the arm is wound thrice around the middle finger and around the hand. Each of these performances is accompanied by appropriate benedictions and the recitation of passages from the Scriptures. In taking off the *tefillin* that of the head is removed first, then that of the arm. The straps are folded around the boxes (Plate LXXV, fig. 2), and the *tefillin* are reverently put into a bag, which is sometimes included in another, so that the sacred objects may be more carefully protected.

Lent by Hadji Ephraim Benguiat.

48. INNER BAG FOR TEFILLIN.—Made of silk and embroidered. Made at Chalcis (island of Euboea, Greece), in the seventeenth century, and found there after the Jews had departed for the battle of Athens in 1822. Plate LXXV, fig. 3, Cat. No. 154582, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

49. BAG OF TEFILLIN.—Made of velvet in Morocco. (Plate LXXVI, fig. 2, Cat. No. 154580, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

50. PHYLACTERIES.—Gift of Mr. David Sulzberger. (Cat. No. 130276, U.S.N.M.)

51. PHYLACTERIES.—Lent by Mr. S. S. Howland. (Cat. No. 216159, U.S.N.M.)

52. PHYLACTERIES.—Tunis, North Africa. (Cat. No. 217686, U.S.N.M.)

^a Genesis xvii, 1.

53. BAG OF PHYLACTERIES.—Made of red velvet, adorned with arabesques in gold appliqué. (Cat. No. 3633, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

54. PRAYERS AND BENEDICTIONS RECITED IN PUTTING ON THE PHYLACTERIES.—Stamped on yellow silk. Made in Jerusalem. Measurements, 9 by 13 inches. (Cat. No. 154445, U.S.N.M.)

Gift of Dr. Aaron Friedenwald.

55. PRAYER SHAWL (*tallith*).—Made of white brocade silk, with gold-embroidered edges. Length, 6 feet; width, 1 foot 5 inches. (Plate LXXVII, Cat. No. 154588b, U.S.N.M.)

The *tallith* is a rectangular piece of cloth, made of wool or silk, worn by male adults (among the Sefardim, or the observers of the Portuguese rite, also by small boys) at the morning services and when performing certain religious functions. To each of the four corners of the *tallith* are attached the *zizith* or fringes, consisting of four threads (usually woolen) run through an eyelet near the corner and then doubled and knotted in a certain manner so that eight threads are allowed to hang down as a fringe. It is, besides, usually bordered with bluish-black stripes and adorned with a silk ribbon or silver-corded lace called "crown" (*atarah*) on the top. The *tallith* is loosely thrown over all the other garments, sometimes passing across the top of the head and flowing down over the upper part of each arm and over the back, sometimes wrapped around the neck. The obligation to wear a garment with fringes is derived from Numbers xv, 38; as follows: "That they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes"; and Deuteronomy xxii, 12: "Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself." Besides the *tallith*, which is worn at stated seasons, the Jews wear at present under the upper garments during the entire day a garment with fringes, called the "small *tallith*" (*tallith katan*), or the "four corners" (*arba kanfoth*). It consists of a piece of rectangular cloth of any material, but usually of wool, about 3 feet long and 1 foot wide, with fringes fastened to the four corners in the same manner as to the *tallith*, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. This small *tallith* is assumed to have originated in the times of persecution, when the Jews had to refrain from exhibiting the garment with fringes and could only in this manner comply with the commandment to wear fringes.

Lent by Hadji Ephraim Benguiat.

56. PRAYER SHAWL (*tallith*).—Made of white silk with blue stripes on the borders. Measurements, 6 feet 6 inches long, 2 feet wide. (Cat. No. 30296, U.S.N.M.)

Gift of Hon. N. Taylor Phillips.

57. PRAYER SHAWL (*tallith*).—Made of rose-colored silk with variegated stripes. Measurements, 4 feet 5 inches long; 17 inches wide. (Cat. No. 3653, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

58. PRAYER SHAWL (*tallith*).—Made of white wool embroidered in silk with the "Shield of David" (*Magen-David*, an hexagonal star), and the inscription in Hebrew: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Genesis xlix, 22.) Measurements, 3 feet long, 2 feet 3 inches wide. (Cat. No. 3654, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

59. PRAYER SHAWL (*tallith*).—Made of white silk with blue borders. Inclosed in a gilded frame. Measurements (of the frame), 28 by 21½ inches. (Cat. No. 248924, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

60. ARBA KANFOTH (four-cornered garment).—Made of wool. (See p. 714.) Measurements, 3 feet by 17 inches. (Cat. No. 154578, U.S.N.M.)

Gift of Mr. Simon Dalsheimer.

61. FRINGES (*ciçith*).—made of woolen threads. (See p. 714.) Tiberias, Palestine. (Cat. No. 154457, U.S.N.M.)

Gift of Mrs. B. F. Ulman.

III. OBJECTS USED ON FESTIVALS.

SABBATH.

The Jews, like other Oriental peoples, compute the day from sunset to sunset. The Sabbath, therefore, begins at sunset on Friday and terminates at sunset on Saturday.

It is inaugurated in the home by blessing and lighting of the candles by the mistress of the house, and in the synagogue by a special service. On returning from the service, and before the evening meal, the head of the house fills a cup with wine, raises it in his right hand, and recites Genesis ii, 1-3, which relate the origin of the Sabbath, and pronounces a benediction, over the wine, to God, who "has sanctified the Sabbath." For this reason the ceremony is called *kiddush*, i. e., sanctification. He then drinks from the cup and hands it to the other persons at the table to partake of. Where no wine or other liquor is available, the *kiddush* is pronounced over two loaves of bread, which are laid on the table in memory, it is assumed, of the two portions of manna that were gathered in the wilderness on Fri-

days (Exodus xvi. 22). The loaves are then cut up by the head of the house, the pieces dipped in salt and distributed among the members of the family.

62. FIVE-ARMED CANDLESTICK.—Made of brass and engraved with the Hebrew words: "To light the Sabbath lamp." On Friday, before darkness sets in, the housewife lights in the dining room extra candles or a special lamp in honor of the Sabbath, pronouncing the following benediction: "Blessed be thou, Lord, our God, King of the World, who hath sanctified us by his commandments, and commanded us to light the Sabbath lamp." This inaugurates the Sabbath among the Jews. After that no fire may be handled until the following evening. Height, 17 inches; width, 19 inches; diameter, 8 inches. (Cat. No. 3676, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

63. PAIR OF BRASS CANDLESTICKS.—Used in the Jewish home on Sabbath, or in the synagogue on the praying desk, making, combined with No. 62, the seven lights of the candlesticks in the tabernacle and temple. Height, 25½ inches; diameter of base, 9¼ inches. (Cat. No. 3675, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

64. SABBATH LAMP.—Used by the German Jews in their houses. It was manufactured in the eighteenth century in Fellheim, Germany. Height, 18 inches. (Plate LXXVIII, Cat. No. 130294, U.S.N.M.)

65. BRASS HANGING CANDLESTICK.—Made in the eighteenth century in Fellheim, Germany. Height 20 inches. (Cat. No. 130298, U.S.N.M.)

66. CUP AND SAUCER USED FOR KIDDUSH.—Made of cut glass, gilded. Measurements: Cup, height, 1½ inches, diameters, 2 and 1½ inches; saucer, height, 1 inch, diameter, 4½ inches. (Plate LXXIX, figs. 1 and 2. Cat. No. 154585, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

67. KIDDUSH CLOTH.—Made of blue silk, with the Tables of the Law held by two lions in beadwork and the words in Hebrew: "Remember the Sabbath day, to keep it holy" (Exodus xx, 8), in embroidery. The cloth is used for covering the two loaves of bread laid on the table on Sabbath. (See p. 715.) Measurements, 21 by 16½ inches. (Cat. No. 154740, U.S.N.M.)

Lent by Mrs. Aaron Friedenwald.

THE HABDALAH.

The Sabbath is inaugurated at the home by a benediction over a cup of wine (see p. 715) and is terminated in a like manner. In addition to the cup a wax candle and a box containing some spices are used. The head of the house takes the cup in his right hand and the spice box in his left, while the candle is usually held by a

child, and, after reciting several passages of the Scriptures, pronounces a blessing over the wine, then over the spices, smelling them and passing them to the others present, then over the light, closing with thanksgiving to God for the distinction He made between Sabbath and workdays, between things sacred and profane, etc. The cup is then passed around among the members of the family and the candle extinguished with drops of wine from the cup. This ceremony is called *habdalah*, i. e., separation or division, because it divides or separates the Sabbath from the other days of the week.

68. SILVER CANDLESTICK USED FOR HABDALAH.—The base is in the form of a leaf, $2\frac{3}{4}$ inches long and $2\frac{1}{2}$ inches wide; height of the candlestick, 1 inch, with an extinguisher. (Plate LXXIX, fig. 4, No. 154586, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

69. SPICE BOTTLE, USED FOR HABDALAH.—Made of china, with neck of oxidized silver. Measurements, $4\frac{1}{4}$ inches high; $1\frac{3}{8}$ inches in diameter. (Plate LXXIX, fig. 3, Cat. No. 154587, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

70. SPICE BOX.—Made of brass in five pear-shaped compartments resting on five legs. The cover of each compartment is surmounted by a lion, while in the center stands a peacock. Measurements, 5 by $4\frac{1}{2}$ inches. Plate LXXX, Cat. No. 248920, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

71. SILVER SPICE BOX.—Made in form of a tower resting on a base. Supposed to have been manufactured in Laupheim, Germany, about 1740. Height, 8 inches. (Plate LXXXI, fig. 4, Cat. No. 130297, U.S.N.M.)

THE NEW MOON.

72. TABLET IN GILDED FRAME, INSCRIBED IN GOLD LETTERS ON A BLUE GROUND WITH THE HEBREW WORDS: NEW MOON.—In the Pentateuch the new moon festival is enumerated among those which were observed by additional sacrifices, Numbers xxviii, 11–15, and whose appearance was heralded by the sounding of trumpets, Numbers x, 10. The day is referred to as a sacred one also in I Samuel xx, 5–18; II Kings iv, 23; Isaiah i, 13, 14; lxvi, 23; Ezekiel xlvi, 1, 3; Hosea ii, 13; Amos viii, 5. Some modern Jews observe the new moon day by reciting, in the open air and facing the moon, special prayers, which devotion is called "Blessing of the Moon" (*birkath ha-hodesh*), and abstaining from unnecessary work. Dimensions, 11 by 6 inches. (Cat. No. 1429, U.S.N.M.)

Lent by Mr. David Sulzberger.

PASSOVER.

The feast of Passover is celebrated in commemoration of the deliverance of Israel from the bondage of Egypt, as related in the first

chapters of the book of Exodus. It begins on the evening of the 14th of Nisan (March-April) and continues, with the Jews who live in Palestine, for seven days, with those in other places for eight days. It is the first of the three pilgrimage festivals (*shalosh regalim*), the others being the feast of the weeks, or *Shabuoth*, occurring seven weeks after Passover, at the close of the spring harvest, now chiefly observed in commemoration of the giving of the Torah, and the feast of Tabernacles or booths *Sukkoth* (for which see below.)^a Passover thus begins the ecclesiastical year.^b

73. LITURGY FOR THE THREE FESTIVALS (*mahzor*, i. e., cycle) CONTAINING THE PARTICULAR PRAYERS, HYMNS, AND SCRIPTURE LESSONS INCORPORATED IN THE SERVICE OF THE SYNAGOGUE FOR THE THREE FESTIVALS, ACCORDING TO THE RITE OF THE PORTUGUESE JEWS (*Sefar-dim*).—Printed in Amsterdam, Holland, in 5488 A. M. (=1728 A. D.). (Cat. No. 3690, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

OBSERVANCE OF PASSOVER IN THE JEWISH HOME.

In ancient times the celebration of Passover centered around the Paschal lamb. As it could not be slaughtered outside of the sanctuary,^c its use ceased with the destruction of the Temple, and the eating of unleavened bread, or *maççoth*, is now the principal feature of the Passover feast. The eating or even the keeping of anything leavened or fermented (*hameç*) is strictly prohibited,^d hence the Passover is also called the "feast of unleavened bread."^e On the evening preceding Passover the ceremony of "searching for leaven" (*bedi-gath hameç*) takes place. The head of the house, furnished with a wax taper, a wooden spoon, and a feather brush, goes over the whole house and gathers all suspicious crumbs into the spoon. These are burned on the morning of the 14th of Nisan in the courtyard (*bi' ur hameç*), both ceremonies being accompanied by benedictions. In the evening the feast begins with a service in the synagogue. In the home the evening meal is of the nature of a commemoration service, called *seder*—order, arrangement, or programme. At the head of the table are cushioned chairs or lounges for the master and mistress of the house to recline on, as was done and is still customary in the Orient among the high and freeborn. On the table are the articles emblematic of the events commemorated. These are: Three *maççoth*, or cakes of unleavened bread, baked in the shape of large, thin, round

^a Compare Exodus xxiii, 14–17; xxxiv, 23; Deuteronomy xvi, 16.

^b Compare Exodus xii, 2; Leviticus xxiii, 5; Numbers xxviii, 16.

^c Compare Deuteronomy xvi, 2.

^d Compare Exodus xxii, 19; xxiii, 7; Deuteronomy xvi, 3 and 4.

^e Exodus xxiii, 15.

crackers, the "bread of affliction,"^a a piece of roasted meat, usually the bone of a lamb, representing the Passover lamb; bitter herbs, usually horse radish (*maror*), in commemoration of the "embittering of life" which Israel suffered in Egyptian servitude;^b a roasted egg, in memory of the festal sacrifice (*hagigah*) offered in the Temple; a compound of almond, apples, and sirup, which has the color of brick clay (*haroseth*), in commemoration of the labor of brickmaking the Israelites performed in Egypt^c and into which the bitter herbs are dipped before they are partaken of; green herbs—parsley or lettuce (*karpas*)—as the "food of poverty;" a cup of salt water, in which the green herbs are dipped to represent the hyssop dipped in the blood of the Paschal lamb.^d There are, besides, wine in cups or glasses for each at the table, as everyone assisting at the celebration is supposed to partake of four cups of wine.

The service begins with *kiddush*, as on Sabbath and other festivals.^e The family then sits down and the *hagadah*, i. e., narration, consisting of an account of the sufferings of Israel at the hands of the Egyptians and their miraculous deliverance by God, accompanied by psalms and hymns, is recited. At appropriate passages of the *hagadah* the articles mentioned above are partaken of, symbolical ceremonies performed, and the evening meal is eaten.

74. LITURGY OF THE PASSOVER MEAL, *hagadah*.—In Hebrew and Spanish, with maps and illustrations. Printed in London, 5573 A. M. (=1813 A. D.) During the semiritual meal of the Passover feast, called *seder*, the *hagadah*, i. e., narration, consisting of an account of the sufferings of Israel at the hands of the Egyptians and their miraculous deliverance by God, is recited, accompanied with psalms and hymns. Dimensions, 9½ inches by 7¾ inches. London, England. (Cat. No. 217678, U.S.N.M.)

75. LITURGY OF THE PASSOVER MEAL (*hagadah*).—The same as No. 74. (Cat. No. 3691, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

76. TWO CUSHIONS, USED TO LEAN UPON AT THE PASSOVER MEAL, OR SEDER.—Made of green silk and richly embroidered in gold and silk, in Samacov, Bulgaria, in the eighteenth century. Length, 19 inches; width, 16¾ inches. Plate LXXXII, Cat. No. 154600, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

77. EWER AND BASIN, USED FOR THE ABLUTION AT THE PASSOVER MEAL, OR SEDER.—Gilt bronze repoussé and cased work. Height of ewer, 13 inches; diameter of base, 7 inches; height of basin, 4¾ inches; diameter, 14½ inches. (Plate LXXXIII, Cat. No. 155118, U.S.N.M.)⁸³⁴³ Washing of the hands (*netilath yadayim*) by pouring water over them is observed by the Jews before prayer and before

^a Deuteronomy xvi, 3. ^b Exodus i, 14. ^c Ibid., 14; v. 7 ff. ^d Ibid., xii, 22.
^e See p. 715.

meals, sometimes also before saying grace after meals. The custom is also referred to in the New Testament.^a

Lent by Hadji Ephraim Benguiat.

78. PASSOVER DISH.—Used at the Passover meal, or seder, to hold the maacoth and the other symbolical articles of the service. Made by the Jews of Spain in the thirteenth century, glazed in Italy in the sixteenth century. On its surface are painted the benediction of *kiddush* and the sixteen words containing the programme of the ceremonies performed during the Seder, and four vignettes representing the family in the various stages of the service. Height, 3¼ inches; diameter, 18¾ inches. (Plate LXXXIV, Cat. No. 154594, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

79. BRASS PLATE USED AT THE PASSOVER MEAL.—Adorned with animal figures and flowers and containing an Arabic inscription in Hebrew characters. Made in Constantinople. Diameter, 26 inches. (Plate LXXXV, Cat. No. 130291, U.S.N.M.)

80. SILVER PASSOVER PLATE.—Embossed and chased with interlaced scrolls and seven medallions on the border, representing the Patriarchs, Abraham, Isaac, Jacob, Moses, Aaron, David, and Solomon.^b Italian Renaissance period. Diameter, 23½ inches. (Plate LXXXVI, Cat. No. 3673, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

81. PASSOVER DISH.—Made of pewter. Engraved with parts of the liturgy recited at the Passover meal (*seder*). Diameter, 14½ inches. (Cat. No. 248921, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

82. PASSOVER CLOTH.—Made of white silk, in Jerusalem. Stamped with the principal prayers recited at the Passover meal, or seder, and illuminated with representations of the Temple Mount and other buildings of the city of Jerusalem; as also with the cities of Jericho and Shechem; with the candlestick (*menorah*); and the tables of the Law (*Decalogue*). Measurements, 18 by 18 inches. (Cat. No. 155263, U.S.N.M.)

Gift of Moses A. Dropsie, Esq.

83. COVER FOR THE UNLEAVENED BREAD, OR MAACOTH, USED AT THE PASSOVER MEAL, OR SEDER.—Lined, embroidered in silk. Made in Chalcis (Euboea), Greece, in the seventeenth century. Measurements, 16½ by 15 inches. (Plate LXXXVII, Cat. No. 154599, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

84. BRASS DISH, USED FOR HOLDING THE GREEN HERBS AT THE PASSOVER MEAL, OR SEDER.—Chased work. Made in Venice, Italy, in the

^a Compare Matthew xv, 2; Mark vii, 2; and Luke xi, 38.

^b May also have been used for the ablution of the priests before blessing of the people on festivals.

fifteenth century. Height, $3\frac{1}{4}$ inches; diameter, $17\frac{1}{2}$ inches. (Cat. No. 154595, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

85. COVER FOR THE GREEN HERBS, USED AT THE PASSOVER MEAL, OR SEDER.—Purple-colored silk, embroidered in silver and gold. Made in Chios (an island off the coast of Asia Minor) in the eighteenth century. Measurements, 21 by 19 inches. (Plate LXXXVIII, Cat. No. 154597, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

86. PEWTER PASSOVER PLATE.—Made in Tettenhausen, Germany. Diameter, 15 inches. (Cat. No. 130299, U.S.N.M.)

87. ENAMELED SAUCER AND SILVER SPOON.—Used for the compound of almonds, apples, and other fruit, or *haroseth*, at the Passover meal, or seder. Height of saucer, $\frac{7}{8}$ inch; diameter, $4\frac{1}{2}$ inches; length of spoon, $5\frac{1}{2}$ inches. (Plate LXXXIX, fig. 3, Cat. No. 154596, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

88. ANTIQUE CHINA CUP.—Used for the salt water at the Passover meal, or seder. Height, $1\frac{1}{8}$ inches; diameter, $2\frac{1}{2}$ inches. (Plate LXXXIX, fig. 2, Cat. No. 154618, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

89. TWELVE WINE GLASSES.—Used for the drinking of the "four cups" (*arba kosoth*) at the Passover meal, or seder. Cut glass with gilded rims, and engraved with scenes from human life (the two glasses on the plate, for instance, represent a woman at the loom and a sailing vessel, the others being a woman spinning; a rural idyl; a harvesting scene; a country homestead; a landscape; a chariot race; a house with its inhabitants; a hunting scene). Made in the seventeenth century. Height of each glass, $4\frac{1}{4}$ inches; diameter, $1\frac{7}{8}$ inches. (Plate LXXXIX, fig. 1, Cat. No. 154593, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

90. EIGHT SILVER CUPS.—Used for the drinking of the "four cups." Engraved with floral designs and buildings. Measurements, height, $5\frac{1}{2}$ inches and $4\frac{1}{8}$ inches; diameter, $2\frac{1}{8}$ and $1\frac{3}{4}$ inches. (Cat. No. 4553, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

91. GLASS AND PLATE.—Used for the counting of the ten plagues inflicted on the Egyptians. Height of glass, $6\frac{1}{2}$ inches; diameters, $5\frac{1}{8}$ inches and $3\frac{5}{8}$ inches; height of plate, 1 inch; diameter, $8\frac{1}{2}$ inches. (Plate XC, Cat. No. 1290, U.S.N.M.) During the reciting of the account of the deliverance from Egyptian servitude in the liturgy of the seder, or *hagadah*, at the mention of the ten plagues sent against the Egyptians (compare Exodus vii-xii) a drop of wine is poured out from a glass into a plate at the mention of each plague, or sometimes is dipped out with the finger.

Lent by Hadji Ephraim Benguiat.

92. BOWL OF CUT GLASS, WITH GILDED RIM.—Used at the Passover meal. Measurements, height, $2\frac{1}{2}$ inches; diameter, $5\frac{3}{4}$ inches. (Cat. No. 4554, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

93. COVER FOR PASSOVER DISH.—Silk embroidery on linen. Italian work of the early sixteenth century. Measurements, height, $22\frac{1}{2}$ inches; width, 2 feet $7\frac{1}{2}$ inches. (Cat. No. 4552, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

94. PIECE OF BROCADE.—Used as tablecloth at the Passover meal, or seder. Measurements, 3 feet $10\frac{1}{2}$ inches by 1 foot $6\frac{1}{2}$ inches. (Cat. No. 154596, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

95. TABLE CENTER.—Used at the Passover meal, or seder. Linen, with edge and corners richly embroidered in silk and gold. Made in Janina, Turkey, in the seventeenth century. Length, 3 feet 10 inches; width, 1 foot 7 inches. (Plate XCI, Cat. No. 154601, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

96. SERVIETTE.—Used at the Passover meal, or seder. Woolen, with lace edge worked in silver and silk. Made in Chios in the sixteenth century. Length, 4 feet 3 inches; width, 1 foot $7\frac{1}{2}$ inches. (Cat. No. 154598, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

97. OMER TABLET.—Manuscript in gilded frame.

The harvest season was formally opened with a ceremony of waving a sheaf of barley in the Sanctuary on the second day of the Passover feast, which began on the 15th of Nisan (March-April). Before this ceremony took place the harvesting of grain was forbidden: ^a "And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God." From that day seven weeks, or forty-nine days, were counted, ^b to the feast of Pentecost; hence its Hebrew name *Hag ha-Shabuoth* "feast of Weeks," and the usual English name "Pentecost," which is the *πεντηκοστή pentekoste*, meaning the fiftieth day. It is also called "feast of harvest," ^c because the grain harvest then approached its close, and "day of first fruits," ^d because two loaves of bread from the new wheat were offered on that feast. ^e With the destruction of the Temple the ceremony of waving the sheaf in the Sanctuary necessarily fell away, but the counting is still observed and the prayers

^a Leviticus xxiii, 14.

^b Leviticus xxiii, 15; Deuteronomy xvi, 9.

^c Exodus xxiii, 16.

^d Numbers xxviii, 26.—Compare Exodus xxxiv, 22.

^e Leviticus xxiii, 17. Since the dispersion Pentecost has been connected by tradition with the day on which the Law (Torah) was given on Mount Sinai, and the festival is called *hag mattan torah*, the feast of giving the Law.

contained in the tablet form part of the liturgy during the time from Passover to Pentecost.

This tablet is used in the synagogue for reckoning the period between Passover and Pentecost. The tablet is in Hebrew. It contains the words: "Blessed art thou, O Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to count the Omer." Then follows the count (in Hebrew), and below it the words: "May the Lord restore the worship of the temple speedily in our days," and Psalm lxvii. The letters H, S, and D on the left, mean, respectively, Omer (written Homer by the Spanish Jews), week (Sabbath), and day. The figures on the right indicate that it is the forty-seventh day of Omer, i. e., six weeks and five days. Measurements, height, 2 feet 6 inches; width, 2 feet. (Plate XCII, Cat. No. 154404, U.S.N.M.)

Lent by Mr. David Sulzberger.

NEW YEAR (ROSH HA-SHANAH) ; THE PENITENTIAL SEASON.

98. RAM'S HORN (*shofar*).—In ancient times the horn or shofar was used, according to the Pentateuch, for the announcement of the New Moon and solemn festivals,^a for the proclamation of the year of release (Sabbatical year),^b and above all for military purposes, like the modern bugle, to give the signal for going out to battle, for the announcement of a victory, and for a recall of the troops.^c It was also used as a musical instrument in religious processions.^d

At present the shofar is especially employed during the penitential season, which begins with the 1st of the month Ellul (August-September) and culminates on the Day of Atonement (*Yom kippur*) on the 10th of Tishri (September-October). During the month of Ellul the shofar is sounded three times at the close of the morning service each day, with the exception of the Sabbaths, in some congregations and in others at the evening service. On the 1st of Tishri, the beginning of the civil year (*Rosh ha-shana*), one of the most solemn of the Jewish holy days, and the "memorial of blowing of trumpets,"^e thirty blasts, among the Sefardim seventy-two, are sounded on the shofar in the middle of the morning service, after the reading of the day's lesson from the Torah, and before the "additional service" (*musaf*). On Atonement Day the shofar is sounded once, among the Sefardim four times, at the close of the concluding service (*ne'ilah*), and on the seventh day of Tabernacles (*Hoshanna Rabba*) it is sounded at each of the seven circuits. The shofar is

^a Numbers x, 10. Compare Psalms lxxxix, 4.

^b Leviticus xxv, 9.

^c Numbers x, 1-9.

^d II Samuel vi, 15; I Chronicles xv, 28. Compare Psalms xcvi, 6; cl, 3.

^e Leviticus xxxii, 24. Compare Numbers xxix, 1.

usually made of a ram's horn, but the goat's horn is also employed.^a (Plate XCIII, fig. 1, Cat. No. 154589, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

99. RAM'S HORN (*shofar*).—(Cat. No. 95142, U.S.N.M.)

100. MANUSCRIPT WRITTEN ON VELLUM.—Measurements, 14 by 9½ inches. Mystical interpretation of the significance of the blowing of the shofar. Tunis, North Africa. (Cat. No. 217695, U.S.N.M.)

101. LITURGY FOR NEW YEAR'S DAY IN HEBREW.—Containing the particular prayers and Scripture lessons of the service on New Year's Day. Printed 5486 A. M. (1726) in Amsterdam, Holland. (Cat. No. 3689, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

102. LITURGY OF NEW YEAR'S DAY IN THE MARATHI LANGUAGE.—Used by the Beni-Israel, the native Jews of India. (Cat. No. 154572, U.S.N.M.)

Lent by Rev. Henry Cohen.

103. LITURGY FOR THE DAY OF ATONEMENT IN THE MARATHI LANGUAGE. (Cat. No. 154568, U.S.N.M.)

Lent by Rev. Henry Cohen.

104. PROPITIATORY PRAYERS (*selihoth*) IN THE MARATHI LANGUAGE.—Propitiatory prayers are poetical compositions, sometimes in form of litanies, expressive of confession of sin and supplication for God's mercy and forgiveness, hence their Hebrew name, *selihoth*, forgiveness. They are recited during the penitential season and on fast days. (Cat. No. 154571, U.S.N.M.)

Lent by Rev. Henry Cohen.

THE FEAST OF TABERNACLES, OR BOOTHS (SUKKOTH).

105. CURTAIN FOR THE BOOTH OR TENT (*sukkah*) OF THE FEAST OF TABERNACLES.—Made of linen and silk, with gold threads in the edge, by the Beduins of Jerusalem in the eighteenth century.

The Feast of Tabernacles takes place on the 15th of Tishri (September-October), and continues, according to Leviticus xxxiii, 39-43, seven days, with an eighth day for the conclusion of the feast, to which is added the feast of the "Rejoicing of the Law," thus extending it to nine days. It is celebrated in remembrance of the wandering of the Israelites through the desert, where they dwelt in booths or tents.^b In ancient times the feast was coincident with the harvest season and was a feast of thanksgiving.^c It was one of the most important and joyous of the three pilgrimage festivals. The most character-

^a Compare Cyrus Adler, *The Shofar, its Use and Origin*. (Proceedings, U. S. National Museum, XVI, pp. 287-301; Report, U. S. National Museum, 1892, pp. 437-450.)

^b Compare Leviticus xxiii, 43.

^c Leviticus xxiii, 39; Exodus xxiii, 16; xxxiv, 22.

istic feature of the celebration of this feast is the dwelling in booths or tents, whence is derived its Hebrew name, *Sukkoth*, or, more fully, *hag ha-sukkoth*, the feast of booths. The booth has three sides of wood, usually boards or planks, while the fourth side, on which is the entrance, is hung with a curtain. It must be erected in the open air and covered with green branches and leaves, affording protection against the sun by day, but permitting a small portion of the sky to be seen and the stars to show at night. Inside it is usually adorned with draperies and garlands. Being the "dwelling place"^a during the festival, the meals are taken in the booth, and especially pious people even sleep in it. Sick and feeble people, however, are exempt from the obligation of "dwelling in tents," and the precept is generally suspended in inclement weather. Length, 10 feet 2 inches; width, 6 feet 4 inches. (Cat. No. 154590, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

106. CURTAIN TIE.—Linen, with edges embroidered in gold and silk. Made by the Jews of Smyrna, Asia Minor, in the seventeenth century. Length, 8 feet; width, 8½ inches. (Cat. No. 154617, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

107. FOURTEEN TABLETS, USED FOR THE DECORATION OF THE BOOTH.—The tablets are manuscripts on paper inscribed partly with passages from the Bible, partly with original Hebrew compositions bearing on the feast of Tabernacles and the residing in the booth. One contains, in addition to the tables of the Law, surmounted by the three crowns of the Law, Priesthood, and Kingdom, the whole of the book of Ecclesiastes, which is the roll (*megillah*) read on the feast of Tabernacles. It is artistically written to form various geometrical figures and shapes of birds and flowers. Another is inscribed in the same manner with portions of the book of Proverbs and Canticles, etc. (Cat. Nos. 217679-685, U.S.N.M.)

108. LULAB AND ETHROG IN A SILVER BOX.—The lulab and ethrog, the former being the shoot of the palm bound up with myrtle and willow branches, the latter the fruit of the citron tree (a variety of the *Citrus medica*), are used by the Jews at the feast of Tabernacles (15-22 of Tishri=September-October) in pursuance of Leviticus xxiii. 40: "And ye shall take unto you, on the first day, the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord, your God, seven days." At certain stages of the liturgy the lulab and ethrog, the former being held in the right hand, the latter in the left, are waved up and down and to all points of the compass, in acknowledgment of God's sovereignty over nature. After the additional service (*musaf*) each day a processional circuit (*hakfafah*) is made

^a Leviticus xxiii, 42.

with the lulab and ethrog around the reading desk (as was done in the Temple around the altar) on which the Torah scroll is held in an upright position, while reciting the prayers, beginning and closing with the invocation "Hosanna." On the seventh day seven such processions take place, and willow branches are beaten on the benches, and this day is therefore called *Hoshanna Rabba*, the day of the great *Hosanna*. Length of the lulab, 4 feet 7 inches; height of silver box, 6 inches; diameters, 3 and 2½ inches. (Plate XCIV, Cat. Nos. 3636 and 3687, U.S.N.M.)

109. LULAB AND ETHROG. (Cat. No. 15448, U.S.N.M.)

Gift of Mr. David Sulzberger.

110. LULAB AND ETHROG IN A GLASS CUP. Cat. Nos. 3687 and 3637, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

111. LULAB AND ETHROG. Cat. Nos. 4567 and 3710, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

THE FEAST OF HANUKAH (DEDICATION).

112. HANUKAH LAMP.—Made of copper, probably of Dutch origin.

The feast of dedication or Hanukah (the latest addition to the cycle of Jewish festivals) is celebrated for eight days, beginning with the 25th of Kislew (December-January), in commemoration of the purification of the Temple and the restoration of the service after the deliverance of Jerusalem from the oppressions of Antiochus Epiphanes, King of Syria, by the Maccabees in 164 B. C. The institution of this festival is related in I Maccabees iv, 47-59. In the New Testament (John x, 22) it is mentioned under the name of *ἐγκαίνια* (*enkainia*), "dedication." The principal feature in the observance of this festival is the lighting of lights in the synagogue, as well as in private houses, whence it is also called the "feast of lights." (Compare Josephus, Antiquities, xii, 7, 7.)

On the first night one light is lit, on the second two, and so on to the eighth. The lights are set in a place where people on the street may see them, in the window or by the door. They are considered sacred, and must not be employed for any ordinary purpose. For this reason a "servant light" (*shammash*) is placed next to them, which is used in lighting them. Rabbinical tradition accounts for this feature of the feast by the story that when the priests entered the sanctuary after the Syrians had been driven out, to light the perpetual lamp, they found a vial of sacred oil unpolluted, which, under ordinary circumstances, was only sufficient for one night, but by a miracle lasted for eight nights, until new oil could be prepared for the lamps of the candlestick.

When possible, lamps burning olive oil are to be used, though frequently candles made of pure beeswax are employed. In the syna-

gogues there is usually for this purpose a lamp made after the form of the candlestick (*menorah*) of the tabernacle and temple, as described in Exodus xxv, 31–140. Measurements, 10½ inches long; 2¾ inches wide. (Plate LXXVIII, fig. 2, Cat. No. 130295, U.S.N.M.)

113. HANUKAH LAMP.—Made of brass. Height, 7½ inches; width at base, 6¼ inches. (Plate XCIII, fig. 2, Cat. No. 154591, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

114. HANUKAH LAMP.—Made of brass, in the seventeenth century. Represents the temple front, with the word “Jerusalem” in Hebrew. Height, 10½ inches; width, 8½ inches. (Cat. No. 3674, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

115. SILVER HANUKAH LAMP.—Repoussé work. Adorned with a flower vase in the center, surrounded by other floral designs and surmounted by a crown. Measurements, 7¾ inches high, 7 inches wide. (Plate XCV, fig. 1, Cat. No. 248922, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

116. HANUKAH LAMP.—Made of brass, hammered work. In the center is a heart with the Hebrew words in relief: “To kindle the light of Hanukah.” Lions on either side support a crown. Measurements, 10 inches high, 11 inches wide. (Plate XCV, fig. 2, Cat. No. 248923, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

117. HANUKAH LAMP.—Made of brass. Measurements, 5 inches high; 9¼ inches wide. (Cat. No. 4831, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

THE FEAST OF ESTHER (PURIM).

118. ROLL OF THE BOOK OF ESTHER.—Parchment scroll inserted in a revolving silver case, with marginal illuminations illustrating the events narrated in the book. Written in Venice, Italy, in the seventeenth century. The silver case was once in possession of the Jews of Granada, Spain.

Five of the shorter books of the Bible—Canticles, Ruth, Ecclesiastes, Lamentations, and Esther—are called the “Five Rolls” (*hamesh megilloth*), and are read on special occasions during the service in the synagogue, namely, Canticles on Passover, Ruth on Pentecost or Feast of Weeks, Ecclesiastes on Tabernacles, Lamentations on the 9th of Ab, and Esther on the Feast of Purim. The first three are read privately by each member from his own copy during a pause in the public service (between the first part of the liturgy and the reading of the Torah). The Lamentations are chanted by the leader and members of the congregation, each reading a chapter, during the services of the 9th of Ab (August) in commemoration of the destruction of the Temple of Jerusalem. Still more ceremony is at-

tached to the reading of the Book of Esther, which takes place during the services of the Feast of Purim, and is celebrated on the 15th of Adar-(March-April) to commemorate the deliverance of the Jews of Persia from the machinations of Haman. For this purpose a parchment scroll, written in the same manner as the Pentateuch (see The Torah Scroll, p. 706), is used. The reading takes place from the same desk as that of the Torah, and is preceded and followed by a benediction. At certain passages the congregation joins in, reciting them before the public reader. The Book of Esther is therefore known as the roll (*megillah*). Another feature of the feast of Esther or Purim is the presenting of gifts to friends and the poor. Height of scroll, 8 inches. (Plate XCVI, fig. 1, Cat. No. 154592, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

119. ROLL OF THE BOOK OF ESTHER.—Parchment scroll inserted in a revolving silver case. Written in Smyrna, Asia Minor, in the eighteenth century. The case was once in possession of the Jews of Granada, Spain. Height of scroll, 8 inches. Plate XCVI, fig. 2, Cat. No. 154592^b, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

120. ROLL OF THE BOOK OF ESTHER.—Written in columns of eight lines and about an inch wide, on a scroll of vellum seven-eighths of an inch wide, and inserted in a hexagonal revolving silver case, surmounted by a cupola, from which rises a crescent and star, the emblem of the Mohammedan peoples. Height of case, 1½ inches; diameter, 1 inch. Made in Fez, Morocco. (Plate XCVI, fig. 3, Cat. No. 158347, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

121. BENEDICTIONS RECITED AT THE READING OF THE MEGILLAH.—Manuscript, written on leather. Measurements, 7½ by 5 inches. (Cat. No. 158464, U.S.N.M.)

122. BOOK OF ESTHER.—Manuscript, written on parchment. The columns of the text are divided by columns in pen and ink drawing. The margins on top and at bottom are illuminated, likewise in pen and ink drawings, with floral designs and scenes illustrating the events narrated in the book. Height, 10 inches. (Cat. No. 3634, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

123. SILVER CASE FOR THE BOOK OF ESTHER.—With designs of vases and flowers in hammered work. Height, 13½ inches. (Cat. No. 3635, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

124. MANUSCRIPT OF THE BOOK OF ESTHER.—Inserted into a case of olive wood carved with a representation of the Temple. Made in Jerusalem. Height, 8 inches. (Cat. No. 134763, U.S.N.M.)

Lent by Mr. David Sulzberger.

125. MANUSCRIPT OF THE BOOK OF ESTHER.—Written on leather. Height, 7 inches. (Cat. No. 158465, U.S.N.M.)

IV. OBJECTS USED ON SPECIAL OCCASIONS AND INCIDENTS OF LIFE.

126. SILVER SET OF INSTRUMENTS USED AT THE RITE OF CIRCUMCISION.—Consisting of knives, scissors, shields, platters, boxes for powders, etc.

The rite of circumcision (*milah*) is practiced in pursuance of Genesis xvii, 10–12: “This is My covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every male throughout your generation.” Circumcision is accordingly performed on the eighth day after the child’s birth. But in case of sick or weak children it is postponed until they are strong enough to undergo the operation. The performance of the rite of circumcision is accompanied by the recital of prayers and benedictions and is combined with the naming of the child.^a

Circumcision was common in Egypt as early as the fourth dynasty.^b At the present day it prevails among the Kaffirs and some negro tribes of Africa, in parts of Australia, in many of the South Sea Islands, and it is said to be practiced by the Abyssinian Christians as a national custom. Early Spanish travelers found it to be prevalent in the West Indies, Mexico, and among tribes in South America. It is a common rite among Mohammedans everywhere. (Cat. No. 3631, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

127. SILVER CUP AND KNIFE USED AT CIRCUMCISION. (Plate LXXXI, figs. 1–3, Cat. No. 15443^b, U.S.N.M.)

128. LITURGY OF THE RITES OF CIRCUMCISION AND REDEMPTION OF THE FIRSTBORN.—Manuscript, written on parchment. Dated, 1840. The redemption of the firstborn (*pidyon ha-ben*) is observed in compliance with Exodus xiii, 2, 12–15, compare Numbers xviii, 15, according to which the firstborn was considered as particularly belonging to God because when the Lord slew the firstborn in the land of Egypt He spared the firstborn of the Israelites. The rite takes place on the thirty-first day after the child’s birth, and consists, in accordance with Numbers xviii, 16, in the parents giving a sum to the value of 5 shekels (about \$2.50) to a priest, i. e., a descendant of Aaron. If either of the parents belongs to the family of Aaron, or to the tribe of Levi, the child need not be redeemed. The law applies only to the firstborn of the mother, but not of the father. The ceremony is

^a Compare Luke i, 59; ii, 21.

^b Compare Herodotus ii, 36, 37, 104; Wilkinson, Ancient Egypt, ch. xv.

accompanied by prayers and benedictions, and, like circumcision, is the occasion of a festival. (Cat. No. 156047, U.S.N.M.)

129. WRAPPER USED ON THE OCCASION OF CARRYING A CHILD TO SYNAGOGUE.—Linen with embroidered inscription in Hebrew reading: "Jacob, surnamed Kapel, son of Naphthali Shalita, surnamed Hirsh Heller, born Wednesday, the 15th of Shebat (January-February) 5604 (1844). May the Lord let him grow up to the study of the Torah, to marriage and good works. Amen. Selah." Made in France.

Among Jews it is the custom when a child is brought for the first time to the synagogue that the father takes it to the desk, where the lesson from the Law is read during service, and presents a wrapper for the Torah scroll. Length, 9 feet 4 inches; width, 6 inches. (Plate XCVII, Cat. No. 154605, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

130. WRAPPER USED ON THE OCCASION OF CARRYING A CHILD TO SYNAGOGUE.—Made of white linen, and embroidered in variegated silk with figures of plants, birds, and animals, and Hebrew inscription, giving the name of the child as Meir, son of Judah Gomperz, born 5572 A. M. (1812 A. D.). Length, 12 feet; width, 7½ inches. (Cat. No. 4555, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

131. WRAPPER USED ON THE OCCASION OF CARRYING A CHILD TO SYNAGOGUE. (Similar to No. 130). Length, 9 feet 7 inches; width, 7 inches. (Cat. No. 5556, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

132. WRAPPER USED ON THE OCCASION OF CARRYING A CHILD TO SYNAGOGUE.—Made of linen, embroidered with Hebrew inscription, giving the name of the child as David, son of Judah, born 5598 A. M. (1838 A. D.). Length, 11 feet 3 inches; width, 7½ inches. (Cat. No. 154447, U.S.N.M.)

Gift of Mr. David Sulzberger.

133. ODE OF A *SIYUM*.—Written on parchment and richly illuminated.

With the orthodox Jews the study of the Bible, and especially of the Pentateuch or *Torah*, is considered a religious duty as well as a means of culture. As soon, therefore, as the young scholar has mastered the elements of Hebrew he studies in school the Pentateuch with some standard commentaries. His first reading through of the whole Pentateuch is sometimes the occasion of a family festival, called *siyum*, i. e., completion. The young student recites passages from the Pentateuch or makes a short speech, and receives presents from relatives and friends.

This also takes place sometimes after the finishing of a tract of the Talmud. This ode by an unknown poet celebrates such a *siyum* of a

young student of a prominent family in Rome, named Isaac Berachyah, son of Mordechai Raphael.

After an introductory historical note the ode relates the merits and virtues of the family of the student, and extols the advantages of the study of the sacred law of God. The singing of the ode was distributed to different voices, which are marked at the various stanzas. The margin contains, besides the arms of the family and some symbolical figures, the last *parashah* or pericope, which is read in the synagogue on the last Sabbath of the year, Deuteronomy, xxxiii-xxxiv (the blessing of Moses and the record of his death). (Plate XCVIII, Cat. No. 1546377 U.S.N.M.) Measurements, 23½ by 18 inches.

134. MARRIAGE CONTRACT.—Manuscript written on parchment and illuminated.

Marriage is usually preceded by an engagement or betrothal, on which occasion it is customary among some Jews to draw up a formal writ of agreement between the bride and groom, whence the ceremony is called *tena'im*, "articles of agreement," which set forth the stipulations preliminary to the agreement to marry. The marriage ceremony takes place under a canopy (*huppah*) of silk or velvet about two yards square, supported by four poles. The bride and bridegroom are led under it by their parents and friends. The rabbi, or anyone competent to perform the ceremony, takes a cup of wine, and after pronouncing an appropriate blessing, gives it to the bride and bridegroom to taste. The bridegroom then places a ring on the finger of the bride with the words: "Behold, thou art wedded to me by this ring, according to the law of Moses and Israel." This act, which is called sanctification or consecration (*kiddushin*), in itself makes the marriage valid. Then the marriage contract is read. This is written in an Aramaic dialect after an established form usually beginning with the words: "Under good auspices, and with good luck to bridegroom and bride, 'Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.'" It states that the bridegroom agrees to take the bride as his lawful wife, and that he will keep, maintain, honor, and cherish her, etc., and also specifies the sum he settles upon her in case of his death. The minimum of the dowry is fixed by the law to be 200 zuz (about \$30) for a virgin and 100 (about \$15) for a widow or divorced woman. To this is usually added what the bride has received from her parents and what the husband settles on her voluntarily, all of which she gets in case of the death of the husband, or of divorce.

After that the bridegroom crushes an empty glass with his foot in remembrance of the destruction of Jerusalem.^a The rabbi, or

^a Compare Psalm cxxxvii, 5.

whosoever performs the ceremony, takes another cup of wine, pronounces over it seven benedictions, and hands it again to the bride and bridegroom, who taste it, and the ceremony is then concluded.

The contract is dated Rome, in the year of creation 5576 (1816). The contracting parties are Elijah Saki and Masal-Tob (Fortune), of Castlenuovo. The witnesses to the contract are Joshua Gerson Ashkenazi and Michael Hayim Megula.

The margin is decorated with various symbolical figures, and contains the liturgy of the wedding ceremony and passages from the Bible and the Talmud referring to marriage and married life, artistically intertwined in garlands. Above, in the center, are probably the arms of the bridegroom; to the right a boy standing on a wheel pouring out the horn of plenty, with the motto: "All depends on merit and good luck;" to the left a female figure with tambourines, and the words: "Peace and welcome to those nigh and far." Below, to the right, is a female figure holding two burning hearts linked together by a chain, with the adage: "A well-mated couple is chosen by God" (marriages are made in heaven); to the left another female figure holding a tambourine and a flower, with a quotation from Isaiah xxxii. 8. The representation at the bottom, of Elijah ascending to heaven in a fiery chariot, his mantle falling on his disciple and successor Elisha,^a was probably suggested by the name of the bridegroom. Measurements, 30 by 19½ inches. (Plate XCIX, Cat. No. 153633, U.S.N.M).

135. GOLD WEDDING RING.—Made in form of two hands linked. The Jewish marriage is made valid by the *kiddushin*, that is, by the bridegroom putting a ring on the hand of the bride while saying the words: Behold thou art wedded to me by this ring, according to the law of Moses and Israel. (Cat. No. 154435, U.S.N.M.)

136. MARRIAGE CONTRACT.—Manuscript, written on parchment and illuminated. Dated Rome, 5590 A. M. (1830 A. D.). The contracting parties are Mahalalel of Susa and Virtuosa Binah. The witnesses are Joshua Gerson Ashkenazi and Moses Milano. The margin is decorated with floral designs and figures. To the right is a female figure holding a crown and an olive branch; to the left is that of Justice with scales and sword; while below an old man points the young wanderer on the pathway of life heavenward. Measurements, 32½ by 21¾ inches. (Cat. No. 154630, U.S.N.M.)

137. MARRIAGE CONTRACT.—Manuscript, written on parchment and illuminated. Dated Rome, 5597 A. M. (1837 A. D.). The contracting parties are Aaron Marcus and Quintiliana of Capua. The witnesses are Joshua Gerson Ashkenazi and Raphael Johannan Ephraim Casnulu. The margin is ornamented with floral designs and figures. Above is the representation of a young couple bound

^a II Kings ii, 11-13.

together by a ribbon wound around their necks from which a heart is suspended. At the bottom is the figure of the high priest in full robes, probably suggested by the name of the bridegroom, Aaron. Measurements, 34 by 20½ inches. (Cat. No. 154631, U.S.N.M.).

138. MARRIAGE CONTRACT.—Manuscript, written on parchment and illuminated. Dated Rome, 5512 A. M. (1751 A. D.). The contracting parties are Macliah de Castro and Rebekah Tarmi. The witnesses are Mahalalel Modilitani and Hezekiah Amrin. The margin is decorated with floral designs and Biblical passages referring to marriage and married life. Measurements, 33½ by 20¾ inches. (Cat. No. 154632, U.S.N.M.).

139. DOCUMENT OF BETROTHAL (*tena'im*) AND MARRIAGE CONTRACT (*kethubah*).—Manuscript, written on parchment and illuminated. Dated Livorno (Leghorn, Italy), 5479 A. M. (1719 A. D.). The contracting parties are David, son of Abraham Rodriguez Miranda, and Dona Esther, daughter of Moses Franco. The decoration is in form of a façade of a Greek temple, the columns upholding the coats of arms of the bridegroom and bride, which are flanked on either side by angelic figures blowing trumpets. The documents—the *kethubah* to the right and the *tena'im* to the left—are framed by a curtain which is raised by two Cupids on either side. On the bases of the columns are inscribed, in allusion to the names of the bridegroom and bride, the passages: "And David behaved himself wisely in all his ways, and the Lord was with him" (I Samuel xviii, 14), and, "And Esther obtained favor in the sight of all of them that looked upon her" (Esther ii, 15). Measurements, 37 by 24 inches. (Cat. No. 216162, U.S.N.M.)

Lent by Mr. S. S. Howland.

140. MARRIAGE CONTRACT.—Manuscript, written on parchment and illuminated. Dated Aquila (or Aquino (?), Italy), 5600 A. M. (1840 A. D.). The contracting parties are Simeon Jedidiah, son of Jeushin, and Bella Leah, daughter of Eliezer Cohen. The margin is decorated with a representation of the city of Jerusalem, the signs of the Zodiac, the emblems of the twelve tribes, floral designs, and Biblical passages. Measurements, 27 by 19 inches. (Cat. No. 3681, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

141. MARRIAGE CONTRACT.—Written on parchment in the so-called Rashi or Rabbinical script with gilded initials and decorated borders. Height, 12 inches; width, 18½ inches. Dated Haskeyu, Constantinople, the 7th of Tishri (September–October), 5361 A. M. (1601 A. D.). The contracting parties are Solomon Medinah and Mercada, daughter of Moses Firmon.

Lent by Hadji Ephraim Benguiat.

142. MARRIAGE CONTRACT.—Manuscript, written on parchment and illuminated in gold and colors, with flowers and Biblical passages.

Dated 5509 A. M. (1749 A. D.). The contracting parties are Joseph and Rebekah. Height, 2 feet 9 $\frac{3}{4}$ inches; width, 25 $\frac{1}{4}$ inches. (Cat. No. 3680, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

143. MARRIAGE CONTRACT.—Written on parchment. The margins are richly decorated; of the writing only a few traces are left, which, however, exhibit fine workmanship. Height, 20 $\frac{1}{4}$ inches; width, 18 $\frac{1}{4}$ inches.

Lent by Hadji Ephraim Benguiat.

144. BURIAL PRAYERS.—Manuscript written on parchment. The prayers, which are recited at the cemetery at the open grave, are expressive of submission to God's will and include the *kaddish* or "holy," that is, a doxology, acknowledging God's holiness and greatness. The *kaddish* is repeated at every service during the first year of mourning and on the anniversaries of the death. It is believed by many Jews that the recital of the *kaddish* benefits the deceased. Measurements, 2 feet 2 inches by 9 inches. (Cat. No. 158354, U.S.N.M.)

Gift of Mr. David Sulzberger.

V. MISCELLANEOUS.

145. COSTUME OF A RABBI IN MOHAMMEDAN COUNTRIES.—Consisting of trousers, inner robe of striped silk reaching below the knees and held by a girdle round the waist, outer coat of cloth, with short, ample sleeves, shawl, shoes with goloshes, and headgear of red felt, around which a piece of gray silk is twisted like a turban. When the Jews first settled in Mohammedan countries they were compelled by a decree to wear a dress different from that of the Mohammedans. At present the decree has been suspended, but many of the Jews continue to wear a distinctive costume. It is chiefly marked in the color of the turban. That of the Mohammedans is of white muslin or cashmere, while the Jews wear black, blue, gray, or light-brown turbans and generally dull-colored dresses. (Cat. No. 154761, U.S.N.M.)

146. KNIFE WITH ITS SHEATH, USED FOR SLAUGHTERING OF ANIMALS.—The killing of animals, that is mammals and birds, for food is performed by cutting through the windpipe and gullet, with a perfectly sharp and smooth knife called *halaf*, by a swift motion forward and backward across the throat of the animal. The act of slaughtering is called *shehitah*, and the person performing it is called *shohet*. He must be qualified by knowledge and skill. The knife must be thoroughly examined by him before and after the killing, and if it be found to have a notch (*pegimah*), the animal killed with it is ritually unfit for food (*terefah*). The *shehitah* is followed by the *bedikah*, i. e., examination, first of the throat of the animal to ascertain whether the windpipe and gullet are cut through according to the

requirements of the Law; then of the various vital organs, especially the lungs. If they are found to be in any way tainted with disease, the animal is unfit to be eaten. The act of slaughtering is accompanied by benedictions. Length, 25 inches. (Plate LXXVIII, fig. 3, Cat. No. 154619, U.S.N.M.)

Gift of Mr. David Sulzberger.

147. BRASS TRAY, PEWTERED.—In the center is, in hammered work, a representation of the candlestick (*menorah*), with the inscription in Hebrew: "To kindle the light of Hanukah, of Sabbath and the festivals of the entire year, 5580" (1820), surrounded by a floral design. On the rim are the signs of the zodiac with their Hebrew names and those of the Hebrew months. Made in Russia. Diameter, 14 $\frac{3}{4}$ inches. (Cat. No. 4828, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

148. BRASS PLATE, PEWTERED.—In the center is, in hammered work, the representation of a building, with the inscription on the rim in Hebrew: "This is the home for the aged in the city of Prague, 5585" (1825). Made in Russia. Diameter, 8 $\frac{3}{4}$ inches. (Cat. No. 4829, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

149. BRASS PLATE, PEWTERED.—In the center is, in hammered work, the representation of a synagogue, with the inscription in Hebrew on the rim: "Synagogue of Jerusalem, 5565" (1805). Made in Russia. Diameter, 8 $\frac{3}{4}$ inches. (Cat. No. 4830, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

150. TRAY MADE OF LEAD, COPPERED.—Inscribed in Hebrew with the passages: "The blessing of the Lord it maketh rich," and "The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want," Proverbs x, 22; xiii, 25, and the name of Isaac Beruro. Diameter, 3 feet 3 $\frac{1}{2}$ inches. (Cat. No. 3717, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

151. MIZRAH.—Manuscript, inscribed with Psalm lxvii arranged in the form of the candlestick (*menorah*), with the Decalogue, and other Biblical passages, and illuminated with the three crowns of the Law, priesthood and kingdom, the "shield of David," and with flowers. Mizrah, that is, east, properly the place of the rising sun, is used to designate an ornamental picture, hung on the eastern wall of a house or in front of the praying desk in the synagogue, to indicate the direction of the face when at prayer, so as to be turned toward Jerusalem. The custom of facing east while at prayer, observed by the Jews living west of Palestine, is already mentioned, Daniel vi, 11. Compare I Kings viii, 38. East of Jerusalem the west direction would be chosen: north of Jerusalem the south. (See No. 157.) Height, 16 $\frac{1}{2}$ inches; width, 11 inches. (Plate C. Cat. No. 3683, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

152. MIZRAH.—Manuscript, inscribed with Psalm lxvii in form of the candle-stick (*menorah*), the Decalogue, the names of the planets and zodiac, with the names of God and of angels, and illuminated with the "Shield of David," the crowns of the Law, the priesthood, and the kingdom. Height, $14\frac{1}{2}$ inches; width, $12\frac{3}{4}$ inches. (Cat. No. 3685, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

153. MIZRAH.—Manuscript, inscribed with Psalm lxvii and prayers and illuminated in colors. Height, $13\frac{1}{2}$ inches; width, 10 inches. (Cat. No. 3684, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

154. MIZRAH.—Manuscript, inscribed with various names of God and prayers. Height, $11\frac{3}{4}$ inches; width $12\frac{3}{4}$ inches. (Cat. No. 3686, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

155. MIZRAH.—Print on cardboard. (Cat. No. 154417, U.S.N.M.)

156. MIZRAH.—Panel of cream-colored silk, embroidered with the figures of Abraham and Isaac, and Biblical passages. Height, $15\frac{1}{2}$ inches; width, $20\frac{1}{4}$ inches. (Cat. No. 4560, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

157. DAROM, that is, "SOUTH."—Panel of cream-colored silk, embroidered with the figures of Joseph and Phineas (as the representatives of chastity, Genesis xxxix, and Numbers xxv). Height, $15\frac{1}{2}$ inches; width, $20\frac{1}{4}$ inches. (Cat. No. 4561, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

158. MEZUZAH.—The *mezuzah* consists of the passages Deuteronomy vi, 4-9, and xi, 13-21, written on parchment in the same manner as the Torah scroll and the phylacteries, and inserted in a wooden or metal case or glass tube. On the outer side is written the Hebrew name of God, *Shaddai*, "Almighty," and a small opening is left in the case opposite this word. The case is fastened in a slanting position to the right-hand side of the doorpost (hence its name, *mezuzah*, which means "doorpost"), in compliance with the words: "And thou shalt write them (the words of the Lord) on the doorposts of thy house and within the gates" (Deuteronomy vi, 9; xi, 20). Pious Jews touch and kiss the *mezuzah* as they pass through the door. In the Orient the entire Decalogue enclosed in a tin case is sometimes nailed to the doorway. Some people attribute a protective power, especially in warding off evil spirits, to the *mezuzah*. The custom has been widely adopted by other peoples of the East, particularly by Mohammedans, who write passages from the Koran over the doors and windows of their homes. (Plate CI, fig. 1, *mezuzah*, encased in a quill: fig. 2, *mezuzah* in a tin case: fig. 3, *mezuzah* in a glass tube: fig. 4, *mezuzah* unfolded. (Cat. No. 154584, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

159. MEZUZAH IN SILVER CASE OF CHASED WORK, MADE IN RUSSIA.—Inscribed in Hebrew with the words: A fruitful bough, even a fruitful bough by a well (Genesis xlix, 22). Height, $3\frac{1}{2}$ inches. (Cat. No. 4564, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

160. MINIATURE MEZUZAH IN SILVER CASE, ATTACHABLE TO A CHAIN.—Supposed to have been worn as a talisman. Height, $1\frac{1}{2}$ inches. (Cat. No. 4565, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

161. MEZUZAH.—Parchment manuscript. Measurements, 5 by $4\frac{1}{2}$ inches. (Cat. No. 4566, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

162. MEZUZAH.—Parchment manuscript from Palestine. Measurements, 6 by $5\frac{1}{2}$ inches. (Cat. No. 216161, U.S.N.M.)

Lent by Mr. S. S. Howland.

163. MEZUZAH IN METAL CASE.—Height, 3 inches. (Cat. No. 158353, U.S.N.M.)

Gift of Miss Ottenberg.

164. SCRIPTURAL MOTTO.—Made of red silk and embroidered in gold, with the Hebrew passages: "Let thy garments be always white, and let not thy head lack ointment" (Ecclesiastes ix, 8), and "I will dwell in thy tabernacle forever; I will take refuge in the covert of thy wings. Selah." (Psalms lxi, 4). Made in Smyrna, Asia Minor, at the beginning of the nineteenth century. Length, $27\frac{1}{2}$ inches; width, $7\frac{1}{2}$ inches. (Cat. No. 491, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

165. PIECE OF OLIVEWOOD FROM JERUSALEM.—Engraved in relief with a representation of the Tomb of the Prophet Zechariah. Height, 9 inches; width, 7 inches. (Cat. No. 3618, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

166. SILVER MEDAL.—Struck in commemoration of the edict of Emperor Francis Joseph I of February 18, 1860, granting the Israelites of his Empire the right to own real estate. On the obverse are in relief, to the right, a crowned female figure holding a scroll inscribed in Hebrew: "One people and one nation;" to the left, the figure of a boy holding in his right hand a wreath, in his left a palm branch. Between the figures are, above, two tablets, inscribed in Hebrew: "One law for us all;" beneath, the bust of the Emperor and the double eagle of the imperial standard. The margin and bottom of the medal have appropriate German legends, expressive of the gratitude of the Israelites. The reverse is inscribed with the paragraphs of the edict bearing on the subject. Diameter, $2\frac{1}{8}$ inches; thickness, one-fourth inch. (Cat. No. 154615, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

167. DELEGATE'S CARD OF THE FIRST ZIONISTS' CONGRESS.—Engraved with the Shield of David, symbolical figures, and the words in Hebrew: "Oh that the salvation of Israel were come out of Zion!" (Psalm xiv, 7.) "Zionism" is the name given to the movement among the Jews which aims at establishing for their people a publicly and legally secured home in Palestine. It was organized and held its first congress in 1897, in Basle, Switzerland. Measurements, $5\frac{1}{2}$ inches by $3\frac{3}{8}$ inches. (Cat. No. 158458, U.S.N.M.) Basle, Switzerland.

168. DELEGATE'S CARD OF THE SECOND ZIONISTS' CONGRESS.—Engraved with the Shield of David, symbolical figures, and the words in Hebrew: "Behold, I will take the children of Israel from among the nations, and bring them into their own land" (Ezekiel xxxvii, 21). Measurements, $5\frac{1}{2}$ by $5\frac{3}{8}$ inches. Basle, Switzerland. (Cat. No. 158459, U.S.N.M.)

169. BADGES OF THE SECOND ZIONISTS' CONGRESS.—Consisting of metal pins made in form of the Shield of David. Basle, Switzerland. (Cat. No. 158461-3, U.S.N.M.)

VI. AMULETS.

Amulets are charms, or preservatives against evil spirits, witchcraft, the evil eye, or disease. They are made of stone, metals, animal products, etc.; in fact, of any substance. The most common consists of words, characters, or sentences ranged in a particular order and written on parchment, or engraved upon wood, stone, or metal, and worn about the neck or some other part of the body. Amulets are found in use among nearly all peoples and religions of ancient and modern times.

170. AMULET ON PARCHMENT.—Written for Hadji Ephraim Benguiat when he was sick in childhood. Length, $9\frac{1}{4}$ inches; width, $1\frac{3}{4}$ inches. (Plate CI, fig. 5, Cat. No. 154611, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

171. SILVER MEDALLION, USED PROBABLY AS AN AMULET.—Filigree work. On one side is, in gilt relief, the Hebrew name of God, *Shaddai* ("Almighty"); on the other the figure called "Shield of David" (*Magen David*), with a fleur-de-lis inside. Height, $2\frac{5}{8}$ inches; width, $1\frac{3}{8}$ inches. (Plate CI, fig. 6, Cat. No. 154613, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

172. TWO SILVER RINGS, USED AS AMULETS.—Engraved with the name of the owner, "Ephraim Benguiat," and cabalistic words. Diameter, three-fourths inch. (Cat. No. 154612, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

173. SILVER COIN.—On the obverse is, in relief, a seated female figure laying her right hand in blessing upon the head of a boy stand-

ing in front of her. The margin is inscribed with part of the Aaronitic blessing in German, "The Lord bless thee and keep thee," while the chair on which the female figure is seated is adorned with the monogram of Christ (X^{P}). At the bottom is the name "Abramson." On the reverse is, on the top, the name of God, "Jehovah," in Hebrew characters, with rays of the sun going out from it, surrounded by the inscription in German, "Light and truth." It may have originated with some cabalistic sect and have been used as a talisman. Diameter, $1\frac{3}{4}$ inches. (Cat. No. 1288, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

174. AMULET.—Manuscript, written on paper and illuminated in colors. The amulet is used by some Jews on the occasion of childbirth, when it is put up over the doors and windows of the room to protect the mother and newly-born child against evil influences, especially of Lilith, who is mentioned in Isaiah xxxiv. 14 (rendered in the authorized version by screech owl, in the revised version by night monster), and in later Hebrew literature is depicted as a female demon roaming in the night. The amulet contains various passages from the Scriptures, names of God, angels, Lilith, and invocations against her. Measurements, $17\frac{3}{4}$ by $14\frac{1}{2}$ inches. Tunis, North Africa. (Plate CII, Cat. No. 217693, U.S.N.M.)

175. Two AMULETS.—Printed on paper. Used for protection in childbirth. The amulets contain in Hebrew Psalm cxxi, names of God, of angels, and of Lilith, and invocations against her. Vienna, Austria. (Cat. No. 214452-3, U.S.N.M.)

Gift of Dr. Fr. S. Krauss.

176. AMULET.—Manuscript, written on parchment. Contains Psalm lxvii arranged in form of the candlestick (*menorah*), various other passages from the Scriptures, names of God and angels, and prayers for protection from evil spirits and various physical and mental ailments. Measurements, $13\frac{1}{2}$ by $8\frac{1}{2}$ inches. Tunis, North Africa. (Cat. No. 217688, U.S.N.M.)

177. AMULET.—Manuscript, written on vellum. Contains Psalm lxvii arranged in shape of the candlestick (*menorah*) and Psalm xci, with various other passages from the Scriptures, names of God and angels, with invocations for the protection of Daniel, son of Berukah, against evil. Measurements, $14\frac{1}{2}$ by $6\frac{1}{2}$ inches. Tunis, North Africa. (Cat. No. 217689, U.S.N.M.)

178. AMULET.—Manuscript, written on vellum. Inscribed with the names of God and angels, and invocations for the protection of Daniel, son of Berukah, against evil spirits, witchcraft, and other misfortunes. Measurements, $9\frac{1}{2}$ by 5 inches. Tunis, North Africa. (Cat. No. 217690, U.S.N.M.)

179. AMULET.—Manuscript, written on parchment. Contains passages from the Scriptures, names of God and angels, and invocations

for the cure of Deborah, daughter of Rachel, from bodily and mental maladies and protection from evil influences. Measurements, $9\frac{1}{2}$ by $9\frac{1}{2}$ inches. Tunis, North Africa. (Cat. No. 217691, U.S.N.M.)

180. AMULET.—Manuscript, written on parchment. Contains passages from the Scriptures, names of God and angels, and invocations, artistically strung together, for the cure and protection of Hannah, daughter of Rachel. Measurements, $7\frac{1}{2}$ by $7\frac{1}{2}$ inches. Tunis, North Africa. (Cat. No. 217692, U.S.N.M.)

181. ROUND BRONZE AMULET.—On the obverse is the figure of Mars, in relief, as symbol of the planet of the same name, surrounded by an inscription in French and Hebrew, reading: "To serve according to the intention of G. W. L. D. Corson, with the name of Jehovah"; the reverse is inscribed with a magic square and various cabalistic names of angels. Diameter, $3\frac{1}{4}$ inches. (Plates CIII and CIV, fig. 1, Cat. No. 3610, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

182. ROUND BRONZE AMULET.—On the obverse is the figure of Mercury in relief, as symbol of the planet of the same name, surrounded by an inscription in French and Hebrew, reading: "To serve according to the intention of G. W. L. D. Corson, with the name of Jehovah"; the reverse is inscribed with a magic square and various cabalistic names of angels. Diameter, $3\frac{1}{4}$ inches. (Plates CIII and CIV, fig. 2, Cat. No. 3611, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

183. SILVER AMULET.—Repoussé work. Made in form of a vase. On one side are represented the tables of the Law, or Decalogue, in Hebrew, and the candlestick; on the other the perpetual lamp and a cup. On either side is the Hebrew name of God, *Shaddai*, or "Almighty." Measurements, $5\frac{1}{2}$ by $3\frac{1}{2}$ inches. (Cat. No. 3608, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

184. SILVER AMULET.—Repoussé work in Louis XV style. Made in form of a flower vase. Between the flowers arising from it are two gilded tablets engraved on one side with the Decalogue, on the other with the Hebrew name of God, *Shaddai*, or "Almighty." Surmounted by a gilded crown, while the bottom is fringed with small gilded bells. Measurements, $6\frac{1}{2}$ by $3\frac{1}{2}$ inches. (Cat. No. 4832, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

185. GOLD DISK.—On the obverse is a representation of the Temple, surrounded by the inscription, in Hebrew: "May Jerusalem, the holy city, and the Temple be rebuilt and established soon, Amen"; on the reverse is seen the candlestick with the legend: "Of beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same" (Exodus xxv, 31). Mr. Benguiat thinks that the disk originated soon after the destruc-

tion of the Temple, and that only two copies of it are known to be in existence. It was perhaps intended for an amulet. Diameter, $2\frac{1}{8}$ inches. (Cat. No. 3639, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

186. SILVER MEDAL.—On the obverse bust of Moses; on the reverse these words, in Hebrew: "Thou shalt have no other Gods before me" (Exodus xx, 3). Probably used as an amulet. Diameter, $1\frac{1}{4}$ inches. (Plates CIII and CIV, Cat. No. 3640, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

187. BRONZE MEDAL.—The same as the foregoing, No. 3640. (Cat. No. 3641, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

188. SILVER AMULET.—Plaque engraved in two columns with cabalistic words. Measurements, $2\frac{1}{4}$ by $1\frac{3}{4}$ inches. (Cat. No. 3613, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

189. SILVER AMULET.—Plaque engraved with the Hebrew names of the four rivers of Paradise—Pison, Gihon, Hiddekel, and Euphrates—mentioned in Genesis ii, 11–14, in various mutations and positions of the words and letters. Measurements, $2\frac{1}{4}$ by $1\frac{5}{8}$ inches. (Cat. No. 3614, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

190. SILVER AMULET.—The same as the foregoing. Measurements, $1\frac{1}{2}$ by $2\frac{1}{2}$ inches. (Cat. No. 3615, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

191. SILVER AMULET.—Plaque with the Hebrew name of God, "Jehovah," in repoussé work (fragment). Measurements, $1\frac{1}{4}$ by $1\frac{1}{4}$ inches. (Cat. No. 3616, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

192. SILVER AMULET.—Plaque with names of God scratched on it. Measurements, $2\frac{1}{4}$ by $2\frac{1}{2}$ inches. (Cat. No. 3617, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

193. PARCHMENT AMULET.—Inscribed with the Hebrew name of God, "Jehovah," in various mutations of the position of the letters. In metal frame. Measurements, $4\frac{3}{4}$ by $3\frac{1}{4}$ inches. (Cat. No. 3609, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

194. GILDED NICKEL SIGNET RING.—Engraved, in Hebrew, with the name of "Solomon, son of Naphthali," and the sign of pisces. Diameter, seven-eighths of an inch. (Cat. No. 4833, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

195. SILK CAP.—Embroidered in gold with the Hebrew name of God, *Shaddai*, "Almighty," and cabalistic names of angels. (Cat. No. 3632, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

196. PIECE OF SILK BROCADE IN FORM OF A BADGE.—Embroidered in gold and silver with the Hebrew name of God, *Shaddai*, "Almighty," and cabalistic names of angels. Measurements, 23 by $\frac{1}{2}$ inches. (Cat. No. 3630, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

197. AMULET.—Consisting of a golden hand, engraved with the Hebrew name of God, *Shaddai*, "Almighty." Length, 2 inches. (Cat. No. 154436, U.S.N.M.)

198. AMULET.—Leaden disk containing on the obverse the words, in Hebrew: "May this boy grow up for the Law, marriage, and good works," with an abbreviation of the name of God, "Jehovah," in the center. On the reverse is, likewise in Hebrew, a prayer for the protection of the child against the evil eye and the croup. Diameter, $1\frac{1}{2}$ inches. (Cat. No. 211943, U.S.N.M.)⁴

Collected by Mr. Edward Lovett, 1901.

199. PARCHMENT AMULET.—Inscribed with the names of God and angels, and prayers for protection from evil and for success. Diameter, 3 inches. (Cat. No. 154453, U.S.N.M.)

VII. ILLUSTRATIONS OF BIBLE NARRATIVES, MOSTLY TEXTILES.

200. THE SACRIFICE OF ISAAC.—As related in Genesis, chapter xxii. Silk embroidery on linen, made in Greece, Gothic period. Length, 22 inches; width, $7\frac{1}{2}$ inches. (Cat. No. 154607, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

201. THE DEFEAT OF GOLIATH BY DAVID.—As described in I Samuel, chapter xvii. Silk embroidery on linen, made in Greece, Gothic period. Length, 5 feet 5 inches; width, 11 inches. (Cat. No. 154608, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

202. THE STORY OF DAVID AND BATHSHEBA.—As related in II Samuel, chapter xi. English petit point silk tapestry of the Elizabethan period. Length, 29 inches; width, $10\frac{1}{2}$ inches. (Cat. No. 154609, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

203. EIGHT EMBROIDERED PICTURES, ILLUSTRATING THE STORY OF JOSEPH.—The background and bodies of the figures are executed in variegated silk threads, while the heads, arms, and feet are hand painted. In gilded frames. The episodes from the history of Joseph depicted are: (1) Joseph is drawn out of the pit (Genesis xxxvii, 28); (2) Joseph is sold to the Ishmaelites (xxxvii, 28); (3) Joseph's coat of many colors is brought to his father (xxxvii, 32); (4) Joseph's temptation (xxxix, 12); (5) Joseph in prison (xxxix, 20); (6) Joseph's brothers come to Egypt to buy grain (xlii, 8); (7) The finding of Joseph's cup in the sack of Benjamin (xliv, 12); (8)

Joseph embraces his father, Jacob, in Egypt (xlvi, 29). Measurements, 11 by 13 inches. (Cat. No. 248927, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

204. JOSEPH AND THE WIFE OF POTIPHAR.—As related in Genesis xxxix, 7. Oil painting on copper. Height, 21½ inches; width, 18 inches. (Cat. No. 1296, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

205. JOSEPH IN THE ROYAL CHARIOT IN EGYPT, AS RELATED IN GENESIS, CHAPTER xli.—French embroidery of the Louis XV period. Height, 3 feet 4 inches; width, 6 feet 11 inches. (Cat. No. 4551, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

206. MOSES. SILK TAPESTRY IN FRAME.—Height, 23 inches; width, 13¾ inches. (Cat. No. 3679, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

207. THE PASSING OF THE ISRAELITES THROUGH THE RED SEA.—As described in Exodus xiv, 15. Lithograph. Height, 20½ inches; width, 30 inches. (Cat. No. 1289, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

208. THE STORY OF THE GOLDEN CALF.—As related in Exodus, xxxii. On the top to the right is seen Moses on Mount Sinai holding the two tables of the Law; to the left is the calf mounted on a column; below are the people dancing around it, and Aaron with his arms outstretched in deprecation. Silk embroidery. Made in Italy in the seventeenth century. Height, 11½ inches; width, 14½ inches. (Cat. No. 158349, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

209. THE JUDGMENT OF SOLOMON.—As related in I Kings iii, 16. English petit point silk tapestry of the Elizabethan period. Height, 18½ inches; width, 21½ inches. (Cat. No. 158350, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

210. THE PROPHET ELIJAH PROVIDED WITH FOOD BY RAVENS.—As related in I Kings xvii, 6. Silk embroidery, with the face of Elijah painted. Made in Spain in the eighteenth century. Height, 11½ inches; width, 9½ inches. (Cat. No. 154616, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

211. SUSANNA AND THE ELDERS.—As related in the "History of Susanna" (the apocryphal chapter xiii of the Book of Daniel). Flemish tapestry of the Renaissance period. Height, 3 feet 8½ inches; width, 2 feet 2 inches. (Cat. No. 154610, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

212. THE STORY OF JUDITH AND HOLOFERNES.—As related in the (apocryphal) book of Judith, chapters x-xiii. Green silk embroidery on linen. Made in Greece. Gothic period. Height, 14½ inches; width, 18 inches. (Cat. No. 154807, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

213. THE STORY OF JUDITH AND HOLOFERNES.—Oil painting in gilded frame. Height, 19 inches; width, 22 inches. (Cat. No. 3682, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

VIII. MANUSCRIPTS AND PRINTS.

In addition to the liturgical books described in connection with the several festivals, the following manuscripts and editions of Jewish works are in the collection:

214. HEBREW MANUSCRIPT OF THE PENTATEUCH.—Written in Samaritan characters. Probably dated from the fifteenth century A. D. The Samaritan writing is a modification of the ancient Hebrew and Phœnician alphabet as preserved on the Moabite stone and the Siloam inscription and Jewish coins and seals, while the Jews subsequent to the Exile gradually adopted the so-called square or Assyrian script, which is of Aramaic origin, and is still in use among them. Height, $4\frac{1}{2}$ inches; width $3\frac{1}{2}$ inches. Palestine. (Cat. No. 216164, U.S.N.M.)

Lent by Mr. S. S. Howland.

215. HEBREW MANUSCRIPT OF THE PENTATEUCH (FRAGMENT).—The manuscript contains the book of Genesis, and Exodus to xl, 33, and is written, with the exception of a few leaves, on vellum. The original text is accompanied by the Aramaic version of Onkelos and the commentary of Rashi. Height, 11 inches; width, $5\frac{3}{8}$ inches. Smyrna, Asia Minor. (Cat. No. 2320, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

216. THE OLD TESTAMENT IN THE HEBREW LANGUAGE AND THE NEW TESTAMENT IN GREEK.—Printed by Christopher Plantin at Antwerp in 5338 A. M. (1573 A. D.). The Hebrew text is unpointed. Bound in leather, with gilt edge. Measurements, 7 inches long, $4\frac{3}{4}$ inches wide, and 1 inch thick. (Cat. No. 1292, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

217. MANUSCRIPT CONTAINING THE PSALMS AND VARIOUS PROPITIATORY PRAYERS.—Written in a quaint, Arabizing cursive script by Abraham Zarfati at Smyrna, Asia Minor, in the year 5522 A. M. (1762 A. D.). The Psalter, besides contributing extensively to the synagogal liturgy, constitutes in itself a prayer book of the Jews. It is recited in part or in its entirety by pious Jews as a means of prayer and devotion. Measurements, 6 inches long, 4 inches wide, $\frac{3}{4}$ inch thick. (Plate CV, Cat. No. 1293, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

218. THE ZOHAR, THAT IS, CABALISTIC OR MYSTICAL COMMENTARY ON THE PENTATEUCH.—Printed in Livorno (Leghorn), Italy, in 5611 A. M. (1851 A. D.). Bound in 77 parts. (Cat. No. 3706, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

219. MANUSCRIPT ENTITLED *Mikwaoth ha-mayim*, "GATHERING OF THE WATERS."—Containing the references in the Rabbinical writings to passages of the Old Testament. Written on paper in three columns. Height, 13 inches; width, $8\frac{3}{4}$ inches. (Cat. No. 3694, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

220. MANUSCRIPT OF THE PRAYER BOOK (FRAGMENT).—Written in black and red on vellum. On the margin are mystical comments on the prayers. Height, 4 inches; width, 3 inches. (Cat. No. 3704, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

221. Manuscript containing prayers for special seasons and occasions and the *haftaroth*, i. e., the portions from the prophetic books of the Old Testament read with the pericopes of the Pentateuch in the services of the synagogue. Written on paper. Height, 9 inches; width, $6\frac{1}{4}$ inches. (Cat. No. 3696, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

222. MANUSCRIPT CONTAINING THE FORMULAS USED FOR THE ABSOLUTION FROM VOWS HASTILY OR UNCONSCIOUSLY MADE, AND PRAYERS RECITED AT THE CEMETERY, AND ON THE EVE OF NEW YEAR'S AND ATONEMENT DAY.—Written in Hebrew square characters in black ink with the rubrics in red. Bound in leather with pressed covers and red edge. Measurements, 7 by 5 inches. (Cat. No. 1294, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

223. MANUSCRIPT WRITTEN ON PAPER CONTAINING HOMILIES ON THE BOOK OF DEUTERONOMY.—Height, 8 inches; width, $5\frac{1}{2}$ inches. (Cat. No. 3698, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

224. THE BOOK OF CANTICLES AND THE SAYING OF THE FATHERS (*Pirke Abot*), WITH SPANISH TRANSLATION AND COMMENTARY.—Printed at Amsterdam, Holland, in 5424 A. M. (1664 A. D.). The book of Canticles is one of the five Rolls (*Megilloth*), and is read on the eve of Sabbath and on Passover. The sayings of the Fathers, which is a collection of moral maxims and sentences by the Rabbinical sages, are read by some Jews on every Sabbath. (Cat. No. 3692, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

225. HEBREW GRAMMAR WITH VOCABULARY IN THE HEBREW LANGUAGE BY ABRAHAM SCHWAB.—Printed at Amsterdam, Holland, in 5627 A. M. (1867 A. D.). (Cat. No. 3693, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

226. MANUSCRIPT CONTAINING COMMENTS ON THE TALMUDIC TRACT MEGILLAIL.—Which treats of the feast of Esther or Purim. Written

on paper and bound in leather. Height, $7\frac{3}{4}$ inches; width, $5\frac{1}{2}$ inches. (Cat. No. 3695, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

227. MANUSCRIPT CONTAINING EXTRACTS FROM THE RABBINICAL WRITINGS.—Written on paper. Height, 8 inches; width, $5\frac{1}{2}$ inches. (Cat. No. 3698, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

228. MANUSCRIPT CONTAINING COMMENTS ON SEVERAL PORTIONS OF THE TALMUD.—Written on parchment. Height, $8\frac{1}{2}$ inches; width, $6\frac{3}{4}$ inches. (Cat. No. 3700, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

229. MANUSCRIPT CONTAINING MYSTICAL MEDITATIONS ON THE FESTIVALS AND SOME OF THE ORDINANCES IN THE PENTATEUCH.—Written on parchment. Height, $9\frac{1}{4}$ inches; width, $6\frac{3}{4}$ inches. (Cat. No. 3701, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.

230. MANUSCRIPT CONTAINING MYSTICAL ARRANGEMENTS OF THE LETTERS OF THE HEBREW ALPHABET IN CONNECTION WITH THE NAME OF THE STONES ON THE BREASTPLATE OF THE HIGH PRIEST AS DESCRIBED IN EXODUS XXVIII, 15ff.—Written on paper and bound in leather. Height, $7\frac{1}{2}$ inches; width, $5\frac{1}{4}$ inches. (Cat. No. 3697, U.S.N.M.)

Lent by Hadji Ephraim Benguiat.